THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Selected for the Churchman.

ON WHITSUNDAY.

Our triumphant Lord
His graces doth here copiously afford
To all the praying company that sate
Attending him at Expectation's gate.
* * * Lest greater sorrows strike them mute,
He each of his disciples doth salute
With an inspired tongue, thereby to raise
Throughout the world the trophies of his praise.
* * * * * *
A spirit of comfort, various as our griefs
Proportioning them all with true reliefs:
A spirit of strength for to support the weak
And bind up broken hearts when like to break;
A spirit of amity and sacred love,
Uniting lower envies from above;
A spirit of aliment that doth invite,
And nourish souls of pious appetite.
* * * * *
Thus David's prophecy 's fulfill'd, when
CHRIST went on high and shower'd these gifts on men.
Light on us, therefore, O celestial Dove!
So with thy fanning wings inflame our love,
That we, like birds of paradise, may fly
And rest among the stars eternally;—
That hearts and tongues kindled with holy fire,
To Thee in endless praises may aspire.

ED. SPARKE, D.D., 1652.

TALES FROM REAL LIFE.

From the (Dublin) Christian Examiner.

THE RELIGIOUS PROJECTOR.

"UNLESS a perpetual miracle were to intercept the natural operation of common causes, RELIGION, not less than philosophy or poetry, will draw ENTHUSIASTS within its precincts. Nor, if we recollect on the one hand the fitness of the vast objects revealed in the Scriptures to affect the imagination, and on the other the wide diffusion of religious ideas, can it seem strange if it be found, in fact, that religious enthusiasts *outnumber* any other class. It is also quite natural that enthusiastic and genuine religious emotions should be intermingled with peculiar intricacy, since the revelations which give them scope combine, in a peculiar manner, the elements of grandeur, of power, and of sublimity, with those ideas that furnish *excitement* to the moral sentiments."—*Nat. Hist. of Enthusiasm.*

Levis was the son of a decent Christian man, whose business, though it by no means raised him above daily and close attention to it, yet enabled him to maintain a respectable character in his own circle. From his infancy, Levis manifested a gay and sprightly disposition; always in good humor, and in *good health*, his spirits seemed like a perennial spring, diffusing gladness around the domestic hearth by his hearty laugh and beaming eye; in fact he was a favorite with every body, as well as his mother, and being the only son and the eldest child, his sisters doated on him, as the champion of their rights, the inventor of new amusements, the advocate of their claims for special indulgences, (in which he scarcely ever failed to succeed, and, to do him justice, seldom evinced a disposition to abuse,) and the ingenious and ever-fertile contriver of elegant mimic patterns, the copier of new music, and the frolicking, laughter-loving, open-faced stimulator of *innocent* mischief. His father was sagacious and firm enough to oppose the mother's wish to make him a learned man, and gently appealing to her self-interest, reminded her that if it pleased inscrutable Wisdom to remove him, the son was the most likely individual to carry on the business on which the support of the family depended. A surface education was therefore all that Levis received, and probably all that he wanted; and he was suffered uncontrolled to gather curious shells, buy such old coins as came in his way, manufacture grottos, and collect beautiful birds, or turn the yard into a warren and a kennel, to the great annoyance of a good old servant, who often declared that she wished her heart was cruel enough to put an end to some of his "yelping curs." His mother, too, when he was about fifteen years of age, winked at him learning to dance, without the father's knowledge, and the sisters encouraged it, for he imparted his newly-acquired science to them at home, and they really thought it a pity that a handsome young fellow, who might be introduced into company, should be devoid of accomplishment. True, his mother would sigh as his father expressed his fears that the boy's levity might follow him into manhood, and then she would turn it off by the hope, that as he was so obedient and so good, he surely was "*not far* from the kingdom of GOD."

The prayers and good examples of Christian parents* are NOT ALWAYS "sowing the wind, and reaping the whirlwind." The eldest sister of Levis, whose character was naturally energetic, suddenly threw off the childish habits in which she had hitherto appeared, and stood out at once in the eyes of the family a spiritually-minded Christian. The neighbors perceived no great alteration, for she had always been a sensible, prudent, amiable girl, and the old servant thought she had just become more "womanly;" but the father marked it with the eye of one accustomed to look habitually at "the things not seen as yet;" and though he kept his emotions to himself, his bosom swelled with joy at the change in his child. The younger sister soon felt, if we may so speak, the holy contagion; the two walked with newly-awakened zeal, and with deeper-toned feelings, to the house of GOD; read their Bibles, and prayed together; and took a new delight in every religious institution. Levis saw, and was astonished. To him they were even more cheerful and lively than before; they had no ascetic reproofs to administer, no irritating remarks to make, no provoking comparisons to institute; yet Levis seemed to himself to be left alone in his trifling, and his sisters to have ascended to a higher region, in obedience to a voice uttered within their souls, "Come up hither!"

Why should the truth be concealed? Levis thought he had become religious, because he was smitten with admiration of the effects of religion. His sisters were pleased and flattered, for a little vanity had sprung up at the thought of being the means of converting their brother. Their dispositions being lively, there was little danger of morbid excitement; but Levis had given up what had formerly occupied his mind—he had literally put away "childish things"—and something was required to fill the void. His mind was not of the cast to run the round of religious controversy, or skim the gulf of metaphysical speculation: he was too volatile and unreflecting to be able to dissect his motives, and hunt his selfishness through every nook and cranny of his heart; and so the field of active benevolence—which is indeed the Christian's proper sphere—was pointed out to him by the good sense of his sisters, and he longed to enter upon it, and signalize himself. But *eclat* did not soon follow a few unnoticed visits of mercy, neither were his daily reading of the Scriptures and his daily prayers proclaimed as with a trumpet from the housetops. Not that he was conscious of seeking for applause; but he had not learned the nature of a "meek and quiet spirit," and his personal vanity and volatility were considerable. "We are bought with a price," would his sister say, with a smile of joy, "WE ARE NOT OUR OWN!" "Then," Levis would reply, "why are we not DOING SOMETHING in return? Look at the missions at home and abroad. See how many young men are preparing to 'spend and be spent' in the Redeemer's cause, while I am lying here, wasting my time and my powers, and having no prospect before me but the dull routine of life!" His fervor pleased, and his importunity overcame the scruples of affection, which did not at first relish the idea of separation; but his father at once quashed the scheme, and peremptorily insisted that he should think of nothing but his business. Opposition only strengthened what would otherwise soon have died away. He poured out his complaints about his father's sternness, if not his absolute cruelty; insinuated that short-sightedness was blasting his every hope of usefulness; and vexed his mother and sisters to the heart. But he was soon relieved from his dilemma. A learned and talented clergyman told him that when he was a young man he used regularly to steal a march on time, and laid in his stores when others were in their beds;—"and so," said he, patting him on the shoulder, "my young friend, *what man has done, that man can do;* instead of rising at six rise at four; take one or two hours every morning for the improvement of your mind, and ere a year rolls round, you will not only be astonished at your own progress, but may with much more reason and decency urge your claims to be admitted amongst the noble band of CHRIST's ambassadors."

Levis was in raptures. His father had, he thought, rather hastily pronounced his verdict upon his capabilities, and he therefore determined to work in secret, and exhibit his proficiency at the end of the year to his surprised and delighted parent. The little table in his own room was quickly covered with Hebrew, Greek, and Latin grammars and lexicons, while a corner was appropriated to Simpson's Euclid, to which he intended to devote about twenty minutes or half an hour every morning, not with a view of becoming a finished mathematician, but, as it were, to strengthen his judgment, and give such a tone and tension to the mental, as a shower-bath would to the physical powers. For nearly a week, to his own astonishment, he rose regularly at four, and appeared determined to ride in triumph over the bristling conjugations that reared themselves in his way, and opposed his progress to classic soil and *holy land*. He pushed nobly over the *pons asinorum*, and, with a chuckling laugh, already saw himself talking Greek and muttering Hebrew, and playing with problems, like a child with pebble-stones. But most unfortunately he slept for two successive mornings till five and six, and then spent two or three other mornings in trying to invent some kind of pendulous repeater, that would start him from his slumbers, and call him up to his intellectual toils; but it would not do, and so he suspended a bell over his bed, and contrived to connect it with a bell-rope, which his kind-hearted sisters, who were in his secret, promised to ring for him, as their active habits gave them a superior facility in awakening whenever they pleased. But the bell was rung feebly, and Levis, light as he was, still slumbered on; he scolded and reproached, and next morning the bell was rung with a fury that alarmed the whole house. Father and mother and the old servant rushed into his room, thinking that he was in mortal agony, or struggling with some desperado that had crept in by the window; but he was merely preparing for a struggle with the Greeks, and so his father smiled and his mother laughed, and the old servant protested that though, when a boy, he trifled with dogs and rabbits, she always thought he would yet be a man, and come to something.—His secret was now found out, and so he told all his friends that he was studying *hard*. They were all pleased, for Levis was a favorite; and according to their various tastes, recommended various works, which each declared it indispensable that he should read immediately. His room was filled with books which he was bound in decency to know something about before he returned them to their owners; and he was beginning to feel it a drudgery to pore over columns of unmeaning words, and distress his eyes with lines and circles, and his brain with the everlasting Q. E. D. In truth, he would sometimes lie in his bed after the bell was rung; and when he did get up, he would hop over his chapter and his prayer, open his grammar and his Euclid together, look at the one and then at the other, and turning round, *accidentally* discover a volume of anecdotes, or perhaps a newspaper, which he would gently draw toward him, and pore over births, marriages, and deaths, police reports and criminal cases, till it was time to go down stairs. The winter came on, and though the cold colored his cheek with a deeper glow, it did not stimulate his studies. The year rolled round, and Levis, after floundering like a salmon in the shallows of literature, found himself nearly in the same position as at its commencement.

He was now, perhaps for the first time in his life, in danger of falling into a melancholic fit. Expectations had been excited which he had not justified, and his sisters were gently intimating their fears that he was falling from his "first love," when a friend told both him and them that it was preposterous to think that the young man could make any progress in learning while he was pinned down to the drudgery of business, and that the retirement of a university was the proper place for him. His father, who was beginning to complain of a general debility creeping over his "earthly tabernacle," told him that he should not now oppose his wishes; but bade him recollect that the employment of a person to superintend the business, and his own expenses at a university, would materially abridge the family's comforts, and compel him to withdraw a liberal allowance which, unknown to Levis, he had given to the sisters, to be employed in works of faith and labors of love. Levis immediately abandoned his proposition; but in a week or two he became a dissenter. His sisters, with that kindness which inspired all their conduct toward him, concluded that the reason he had made so little progress in his studies, arose from his having been engaged in studying the principles of dissent, for they found books in his room that seemed to justify the idea; and the whole family, instead of treating him with coolness, or even attempting to argue with him, rejoiced that he was beginning to exhibit such marked indications of *thought* and *decision*. Two months discovered that he had been negociating to be admitted into a dissenting academy, where he would be educated free of expense, and had just attained his object, when his father, rather suddenly and unexpectedly, died.

Sorrow, contrition, and disappointment, mingled together in the bosom of Levis. His elasticity, however, soon enabled him to spring to his feet, and, as if anxious to wipe out the selfish stain that stuck on his character, applied himself with vigor and assiduity to his father's business, which had been declining, and soon placed it in a prosperous condition. He bundled almost every book out of his way; pored over the ledger instead of the lexicon; and occupied his father's place with a grace and energy which soothed the widow's heart, and turned his sisters' weeping into joy. But he did not return to the Establishment. The pastor of the dissenting congregation had tact, as well as eloquence and piety; and Levis became an office-bearer, and, besides, was made the president of an auxiliary association formed by a number of young men, under the minister's patronage. His sisters, who were really liberal, and his mother, who was quiet and good-natured, accompanied him to meeting, and were soon introduced to a comparatively new and extended circle, to which, in the days of their good but reserved father, they were strangers. Their house became a rendezvous, and the social meetings which were held in it were really interesting and improving. Magazines, reports, and missionary boxes lay on the parlor table, and religious *converzationes* filled up the evenings. Levis and his sisters became known, and he himself was elected on half a dozen committees, and his appetite for applause, which was now beginning to gnaw him very fiercely, stimulated him to bestow more time on his *honorary* business than was consistent with prudence. At an annual meeting he was highly complimented for the accuracy and perspicuity of a report which he had drawn up, and the president intimated in private, that his pen might be employed with advantage to Christianity and the world.—Levis could take a hint. He resumed his *morning exercises* with renovated vigor, with *only* this difference, that formerly he tried to study, but now he tried to write. He had written up several quires of paper before he could even ascertain what he was writing about; and he might have proved himself an invaluable encourager of the invaluable art of paper making, had he not stumbled on a title for his lucubrations. He set himself to prove "The Moral Efficacy of Christianity, viewed in reference to the Condition of Man, and the Intellectual Education of the Female Sex; to which are added Some Reflections on the Progress of Missions, and the Cure of Pauperism." He thought it would make a pamphlet, but it turned out a volume; and the booksellers seemed rather shy of purchasing the copyright. One of them, however, told him that if he would print it himself, and enter it in Stationers' Hall, he would secure the entire profits, and if it sold extensively, he would have a sum at his disposal, which, beside the influence of his work, might assist the great cause he had at heart. Away he went to a printer, and immediately entered into an engagement to have it finished within a limited period. The alterations which he made in its progress through the press might have justified the reference of two questions to the casuists:—1. Whether the printed work and the manuscript bore any resemblance? and 2. Whether the manuscript or the printed work was the better production? Levis got so impatient, that the printer was obliged to employ additional hands in order to get it finished, and ere it was finished and presented to the public, printer, bookbinder, and bookseller, were thoroughly tired of the *author's* visits. But, alas! his book met with a fate similar to that which befel the first production of the great Scotch antagonist of Christianity—*it came still-born from the press*—and the printer presented his account, and pleaded the exertions he had been at in order to bring it out. A morbid sentimentalist would almost have died under the stroke; but Levis brought home his books, and used them for packing; while a successful speculation in his business not only floated him over the surf of disappointment and chagrin, but enabled him to reach the harbor of thoughtless contentment.

To be continued.

[* Are they EVER, when accompanied by discreet, conscientious, and *consistent* training?—*Eds. Churchman.*]

VARIETIES.

From the (Dublin) Christian Examiner.

CLERICAL EMPLOYMENT.

X. PRAY, are there no clerical idlers? I meet more parsons and priests in Grafton-street and Sackville-street, and other fashionable promenades, than in the bye-lanes and alleys of our city. Perhaps their *duties* are more urgent in public than in private places.

Q. There are, it is to be feared, too many clergymen who have an awful account to render of misspent time. It is but a sorry excuse to say that a man preaches faithfully on Sunday, when pleaded in palliation of Monday's carelessness, Tuesday's neglect, Wednesday's indifference, and much of the week's secularity. No wonder that many a right orthodox parson's parish is like the sluggard's vineyard,

"With nettles skirted, and with moss o'ergrown."

X. Are not booksellers' shops and news-rooms rather dangerous places for clergymen to resort to?

Q. Regular parson-traps. The curse of our day is news-hunting, and all Britain is on the stretch to "hear or to tell some new thing." Some ancient state, witty and wise, imposed a penalty on the man who rashly disturbed the mental repose of his fellows, by inquiring, "What new thing is in the city to-day?" We have good authority for asserting that "a fool's eyes are in the end of the earth:" I wish some of our graduates in the university of idleness would take a hint.

X. Would you deprive clergymen of a knowledge of what is passing in the world?

Q. I neither could nor would—"the best possible public instructers" are too numerous. But I confess I am vexed to find so many of our Irish clergy, especially in towns, so reckless of their time, when they have such a field to cultivate. Many of them hear their Father's voice saying, "Go work to-day in my vineyard," and, like the talking son, they reply, "Father, I go;" but they go not! The CHURCH will not now be kept standing by shouting, *The Temple of the* LORD, *the Temple of the* LORD! and I rejoice with heart and soul that there are Davids in our camp, who trust not to helmet and shield of earthly mould, but to the stone and sling of GOD's word, and painful preaching and prayer.

X. How do the Protestant clergy of Munster and Connaught spend their time, where they have so few Protestant parishioners to attend to? There must be prodigies of learning amongst them, and their undisturbed lucubrations will doubtless rival, in quantity and quality, the tomes of Baronius, the folios of Hooker, of Usher, of Baxter, of Owen—

Q. Hold! if you please. The Editor of the CHRISTIAN EXAMINER informs me, that the *BOX* of the "Church of Ireland Magazine" is sometimes unconscious of a communication from either our southern or western provinces—even the "Connaught Curate," if not literally dead, is a literary defunct. Though this may be only esteemed but *circumstantial* evidence, yet to us, further comment is unnecessary.

X. Sir, how do WE employ our time?

Q. Sir, there are certain questions which are always unpalatable.

THE PRIDE OF KNOWLEDGE.

AMONG the other egregious fooleries of man, is this—he is sometimes proud of his knowledge. The possibility of such a state of feeling in the breast of man, could hardly be made credible to any being less degraded than himself. It implies an amount of real ignorance, far more disgraceful to the boasting worm, than any exhibition of weakness that he need ever make, would he refuse to gratify a most short-sighted vanity. What ignorance is it, not to know that the attainments of the most gifted men, scarce reach beyond the alphabet of what is and may be *human* knowledge. But then, think of the knowledge possessed by angels; by those bright seraphs, whose whole existence has been the exercise of strong unclouded intellect, constantly irradiated by the light of heaven itself. Rise in imagination beyond the highest glories of finite intelligence, think of infinite wisdom, and yet, alas! feeble creature, proud as you may be, here is a subject too vast for even your most lofty *imaginings;* the soul shrinks back upon itself, dazzled by ineffable, incomprehensible brightness. But look again; contemplate, though but for a moment, the mathematical wisdom that balanced the forces which carry suns and worlds in their perpetual rounds; the natural philosophy that has made the sparkling diamond of fire that burns not, the coldest air the best fuel for your chamber, that constantly brings fresh and living beings from the matter that is decaying around you. Will you not almost fear to think in the presence of such wisdom, lest it scorn the folly of your best thoughts? How often does the modest pupil fear to speak in the presence of his master, renowned for wisdom, lest some display of ignorance put him to shame. Should not man, then, almost fear to think, to speak, or write under the eye of Heaven, in the light where all his folly and mistakes are manifest?—*Philadelphian.*

FLOWERS.

FROM a chapter on flowers, by the author of "Rank and Talent," in the Amulet, we extract, with much pleasure, a beautiful as well as an accurate view of the intentions of Providence, in scattering over the earth those varied symbols of his benevolence: "Flowers for the young and for the old; for the grave and for the gay; for the living and for the dead; for all but the guilty, and for them when they are penitent. Flowers are, in the volume of nature, what the expression 'GOD is love,' is in the volume of revelation. They tell man of the paternal care of the Deity. Servants are fed, clothed, and commanded; but children are instructed by a sweet gentleness; and to them is given, by the good parent, that which delights as well as that which supports. For the servant, there is the gravity of approbation, or the silence of satisfaction; but for the children, there is the sweet smile of complacency, and the joyful look of love. So, by the beauty which the Creator has dispersed and spread abroad through creation, and by the capacity which he has given to man to enjoy and comprehend that beauty, he has displayed not merely the compassionateness of his mercy, but the generosity and gracefulness of his goodness. What a dreary and desolate place would be a world without a flower! It would be a face without a smile; a feast without a welcome. Flowers, by their sylph-like forms and viewless fragrance, are the first instructers to emancipate our thoughts from the grossness of materialism; they make us think of invisible beings; and by means of so beautiful and graceful a transition, our thoughts of the invisible are thoughts of the good. Are not flowers the stars of the earth, and are not the stars the flowers of heaven? Flowers are the teachers of gentle thoughts, promoters of kindly emotion. One cannot look closely at the structure of a flower without loving it. They are emblems and manifestations of GOD's love to the creation, and they are the means and ministrations of man's love to his fellow-creatures, for they first awaken in the mind a sense of the beautiful and good; but on its undivided beauty, and on the glorious intensity of its full strength, man cannot gaze; he can comprehend it best when prismatically separated and dispersed in the many-colored beauty of flowers; and thus he reads the elements of beauty—the alphabet of visible gracefulness, the very inutility of flowers, is their excellence and great beauty, detached from, and superior to all selfishness; so that they are pretty lessons in Nature's book of instruction, teaching man that he liveth not by or for bread alone, but that he hath another than animal life."

Young Men's Advocate.

Selected for the Churchman.

THE GUINEA AND THE APPLE BLOSSOM.

BY some strange chance, a guinea and a piece of apple blossom, found themselves lying side by side on a marble slab. The guinea was fresh from the mint, whilst the blossom, just gathered, was still spangled with globules of morning dew. Her companion, perceiving her superior beauty, silently acknowledged it; until the bright noonday sun, fading the freshness of her rosy petals, the *purse-proud* and conceited coin vented his disdain in these insulting words:—'Poor, frail, and short-lived creature! see how thy beauty fades, thy brightness vanishes; thou who so lately rearedst thy head in all the pride of youth and beauty. What is thy value now? Who cares for thee? Where is the hand that plucked thee? Where is the perfume that thou, in thy vanity, shed on every passing gale? Useless fragment! Cast on me thy dying looks, and there behold true worth and strength. Even from the hour when, issuing from my mother earth, I first beheld the light of day, have the grains of which I am composed been protected and cherished by my benefactor, man. It was he first brought me, by dint of industry and skill, from out of one of the richest veins of a Peruvian mine! It was he who, with infinite care and dexterity, cleansed me and purified me from the contagion of all baser matter, and brought me over stormy seas to kings and kingdoms, laboring and fighting to receive me! It was he who, finally moulding me to his will, gave me my fair proportions and my graceful form! and it is he who still struggles and languishes to possess me! Think of my strength, my durability, my *immortality*,—and then, pale flower, acknowledge, that of all earthly things, 'tis I alone am truly great.' The blossom, inwardly smiling at the conceit of the guinea, rallied her drooping spirits, and raised her drooping head to reply:—'Cease, O proud coin!' said she, 'to persecute thus my dying moments with thy vain boasts; for know that, in spite of all thy vain vaunting, I can esteem myself worthier far than thee! What art thou and all thy kind but the cause of every evil that can assail mankind! From love of thee come all his pride and selfishness, oppression and dishonesty; and, to possess thee, base lucre that thou art! does man forget his Maker, and forfeit even his hopes of future bliss. Call not thyself a blessing to him, for thou art his bane, his everlasting curse; whilst I, perfected as I came from the hands of my Creator, have to this hour been unto man an image of his wisdom and his love! I speak not of myself alone, but of all my beautiful species. Fed by the wholesome juices which, rising from our mother earth, circulate in our veins and expand our fibres; nourished by sunshine and by gentle showers, we reach unto maturity. Our germs increase, and ripening under summer suns, present at last to man a wholesome and refreshing fruit. He accepts the useful gift, and blesses GOD!—But this end I was not doomed to see, and yet a higher destiny was mine; mine was the glorious privilege of first turning a youthful heart in grateful adoration, to the knowledge of its Maker! A pious mother, plucking me from off my parent branch, displayed to the wondering eye of her fair child the beauty and the use of all my parts: she poured into its astonished ear the history of my being,—how that from a little seed the tree was raised,—how that from each blossom the fruit would be produced; and, pointing to the blue heaven above, she whispered the great name of GOD! and the child clasping its little hands, lisped with lips of gratitude and love,—"How very good he is!"'—The blossom drooped, her leaflets closed around her, and her last breath of odor was wafted away for ever.

From the (London) Cottager's Visitor.

MUTUAL SYMPATHY AMONG THE POOR.

MR. EDITOR,—I met a poor woman in my walk to-day, with a sack of coals upon her shoulder, walking stoutly down the lane, toward the abode of two poor helpless creatures, who, but for this kind act, would have lost the advantage of getting their fuel at a reduced price, for want of the means of conveying it. She told me the old people were very grateful, and wished they had any thing to give her: "but I am sure," she added, "I do not wish to be paid; I am very glad to be able to help them."

I consider this, repeated as it has been every Saturday through the winter, as no trifling act of charity, and it shows how much may be done by the poorest person, who is possessed of the spirit of Christian benevolence.

This poor woman is a widow, with five little children; and I know that she had walked eight miles in the early part of the morning, before she performed this kind act to persons no way related to her. I am continually delighted at the instances of kindness and benevolence that I meet with amongst my poor neighbors; and very striking are the lessons which they read to us. I am perfectly convinced, that the more intercourse there is between the poor and those in a higher station, the better will be the opinion that each will have of the other. I often hear complaints of want of gratitude amongst the poor, and I fully believe, that for a distribution of alms, that costs the giver neither time nor thought, their thanks will be found but cold: but where their concerns are entered into, and pains taken to put them in a way to assist themselves, their gratitude will be strongly excited, and much more so in proportion to the degree of interest taken about them, than the extent of the gifts bestowed.

I send you this little history, thinking you will scarcely consider it worthy of a place in your valuable book, but it will give you pleasure to read the account of this "cup of cold water which will in no wise lose its reward," if given, as I believe this was, from that Christian principle which teaches us to love our neighbor as ourselves.

CATECHIZING.

AN ADDRESS BY BISHOP BURNET,

To the Clergy of the Diocese of Sarum.—Prefixed to his 'Lectures on the Catechism.'

MY REVEREND AND DEAR BRETHREN,

I address this Exposition of the Church Catechism to you, for whose use it was that I compiled it: I have avoided the making it either too long or too short, as carefully as I could: for as I would not willingly be tedious, so neither would I omit any necessary and useful piece of instruction, nor shorten it so, as that it should not be clearly understood.

I am persuaded, that the possessing yourselves, and the flock committed to your care, thoroughly with these principles of true and sound religion, will give the world a nobler view, and a better relish of our most holy faith, and would soon silence all prejudices against it. It would particularly so season young minds, if early infused into them, as to secure them against all profane and impious suggestions on the one hand, and against all that bitter and blind zeal about lesser things on the other hand; while the great and weighty matters of the Law and Gospel are little studied, and less practised; by this, many are fatally led into a disregard of this blessed doctrine, that purifies the hearts, governs the lives, and sweetens the tempers of all who do truly receive it.

I do therefore with all possible earnestness beg it of you, as well as I charge it on you by all the authority I have over you, that you will apply yourselves diligently to the early instructing of those under your charge, the youth especially: Here you will find no other difficulty, but the pains that it may put you to; they are not yet tainted, and will easily take the impression, if it is made on them with a due measure of care and discretion. This is laying a foundation, upon which you may afterward raise a noble superstructure, and a building fitly framed together. This will secure your people both from Infidelity and Popery; which how widely soever they may seem to differ, the one sort seeming to believe every thing, while the other believe nothing, yet are nearer one another than is commonly appre-

hended; since it may be truly said, that those who believe only upon the word of their priest, because he told them so, may be justly said to believe little or nothing at all.

These are the rocks we are running upon, while many seem to be wholly taken up about that, which, like the tithing the mint, or the anise, ought not to be quite neglected, though other things ought to be minded in the first place: and indeed the doing this with a due zeal, will soon stop the mouths of such as stand off from us, as it will free them from ill impressions of us, and that is a great step toward their uniting with us in all things: which will be sooner brought about by a zealous pursuing the great ends of our function, and a prudent calmness in all other things, than by even arguing much about points in difference, much less, by bitter invectives, or scurrilous railings, which may widen, but are not like to heal our breaches and divisions. Let angry ill-natured men value themselves as much as they please on their virulence, we who ought to be the disciples of CHRIST, must remember that new commandment, which he set that value on as to call it his commandment, that we should *love one another as he loved us.*

The instructing the youth, will be an easier work to you, if there are schools in your parishes, especially if there are any of those charity-schools among you, which are the glory of the present age, and like to be a lasting blessing to the succeeding ages. For by giving good directions to the masters of those schools, and by your going frequently to them to catechize and instruct them, and the giving the children such small premiums for their encouragement, as either your own stock can afford, or as you can draw from well disposed persons, you may with great advantage and very little trouble to yourselves, promote this necessary and most promising part of your function, to your own unspeakable comfort, by which you may betimes get into their hearts, and fix them to the Communion of the Church, and to a true sense of religion. If on the evenings of the Lord's days, during at least the half of the year when the days are long, you would spend half an hour, or an hour, in these schools, you would quickly see the good effects of such labors, and these would give an authority to every thing else that you set about, and might, by the blessing of GOD, give such beginnings to religion to young persons, as might be happily improved to all the good ends that a worthy clergyman can propose to himself. In which, as well as in all your other labors, a blessing is daily prayed for you all, by him who is with great sincerity and zeal,

My Reverend and Dear Brethren,
Your most affectionate Brother,
And most humble servant in the Lord.
GILBERT SARUM.

THE TIMES.

UNDER this head, we have already furnished our readers with two or three extracts from the Albany 'Journal and Telegraph,' a well-conducted paper, devoted to the interests of the Presbyterian denomination. The following, from the same source, furnishes an appropriate supplement to the admirable counsels of our presiding Bishop, given in our last.

"It is partly with a view to justify to the Christian public the course we have taken, and still more to waken up the public mind to the dangers which threaten us, that we are induced to state two or three out of many facts, in respect to what is doing in several of the western counties of this State. We state the facts precisely as they were reported to us by two excellent clergymen who reside in that region, and who declared to us that they were eye-witnesses of what they stated.

"One of them informed us, that at a protracted meeting at which he was present, addresses were made which brought out no less than 300 persons upon the anxious seat. A clergyman, whose name is well known in all the western part of this State, then rose, and declared to these persons in so many words, that the HOLY GHOST had done all for them that he ever would do, in having convinced them of sin; that the rest of the work they had to do for themselves; and requested that as fast as they gave their hearts to GOD, they would rise. Presently one arose, and another, and another; the minister meanwhile calling out, "One, two, three, thirty, forty, &c., Glory to GOD," until the whole 300 were actually upon their feet, in token of their being converted. The minister then said, "The HOLY GHOST tells me now that you must all pray;" upon which the whole 300, men, women, and children, fell upon their knees, and commenced praying audibly at the same time! Some of the language that was used by one of the clergymen was, if we understand the import of language, downright blasphemy; and that is the reason why we refrain from reporting it to our readers.

The other clergyman to whom we have referred, has given us an account of a species of fanaticism which prevails to a considerable extent in his region, under the name of "*travail of soul.*" The first step toward this, subsequently to conversion, is a state of perfect sanctification, to which the individuals suppose themselves to arrive by a sort of *extra effort*, in the way of self-dedication. This prepares them for the "travail of soul;" and the idea is nothing less than that they actually participate in the agony of the Lord JESUS CHRIST for sinners. They fasten upon some individual whose sins they desire to bear, and earnestly pray that the burden of his sins may be rolled off upon them; and when they suppose they see the burden coming, they feel, or profess to feel, intense pain; and while it is actually upon them, they often faint and writhe, and seem ready to sink under it; and when it passes off, they give thanks to GOD that a soul has been born into the kingdom; and though the individual for whom they have travailed may be sunk into all iniquity, they never pray for him afterward, being fully assured, that sooner or later, he will *actually* be converted. In some instances they have gone so far as to claim the power of working miracles; and in one case at least, an individual solemnly declared that he had cast out a dumb devil, and that he saw it when it came out! It is understood that some who have fallen into this fanaticism, have hitherto been highly respectable, and have exerted a good influence both in civil and religious society. And what is still more deplorable, there are among them several ministers of the Gospel.

"Now, in view of these facts, (and that they are facts, has been fully proved to us by the testimony of the most competent witnesses,) we ask with deep and solemn apprehension, 'What shall the end of these things be?' We are accustomed to pity the wild vagaries of Edward Irving and his followers; but we inquire in what respect he is the greater fanatic, who claims the gift of tongues, than he who professes to cast out devils, or even in the sense to which we have referred, to 'travail for souls?' We put it to the conscience of every enlightened Christian and minister, whether it is not high time to pause and ponder these ominous facts. We know that but little of this *extreme* fanaticism has as yet appeared in this region, none that we have heard of having advanced beyond 'perfection;' but when it is recollected that there was a time, and not very far back, when the ministers and churches who have yielded to this delusion were sober, and rational, and doing all things decently and in order, we ask whether the very first tendencies toward this extravagance ought not to be watched, and if possible counteracted? There are very many churches who are on the high road to the 'travail of soul,' and to the casting out devils; though at present they would revolt at the thought of such excesses. We do entreat ministers and churches to come back to the simple Bible standard; and to bear in mind, that just in proportion as they depart from it, either as it respects faith or practice, they are at the mercy of every species of delusion, and every gust of fanaticism."

MISSIONS.

From the Periodical Paper of the Domestic and Foreign Missionary Society of the Prot. Epis. Church in the United States, for May, 1832.

WANTS OF THE CHURCH AT TALLAHASSEE, FLORIDA.

A COPY of the following communication from a Committee of the Wardens and Vestry of St. John's Church, Tallahassee, has been addressed to several of the clergy in our Atlantic cities.—The object which it contemplates is intimately connected with the establishment of the Church, and the advancement of religion in Florida. We trust that our brethren in the ministry will not pass it by without a perusal, nor be backward in doing what they are able for the success of the good work which is here brought to their notice. —*Ed. Miss. Paper.*

"*Tallahassee, Jan.* 31, 1832.

"SIR,—To the undersigned, a Committee of the Wardens and Vestry of St. John's Parish, Tallahassee, has been assigned the duty of communicating with the Wardens and Vestry of the Church of which you are Rector, to invite their attention to, and solicit their kindly aid in the important and indispensable object of building a church for the use of the Episcopal Society of Tallahassee and its vicinity. In the performance of this duty the Committee will not appeal to the acknowledged feelings of charity and benevolence, or to the munificence of donation for objects of this character, so peculiar to Episcopalians in the United States, but give a succinct account of the state of the Episcopal Society here; and the means actually raised to support a minister of the Gospel amongst us.

"This county has been settled about six years; but it has only been within the last two or three that we have been enabled to enjoy, at very remote periods, the presence of an Episcopal clergyman among us, a blessing for which we are chiefly indebted to the Missionary Society. Recent emigration has brought into our country and city a number of respectable Episcopal families, and from every information obtained, many of the friends and relations of those families are on the eve of removal to this territory. A great number of individuals not permanently attached to any particular denomination, give us reason to hope that they will place themselves within the pale of our Church, and become members thereof, whenever a place of worship shall have been erected; so that the Episcopalians, if not already, will shortly be predominant. It is a melancholy, but nevertheless a true remark, that in all newly-settled countries, the Episcopalians are the last to assemble together and worship according to the established forms and usages of the Church of England, and in many instances attach themselves to other sects of Christians, from which they rarely afterward dissolve. Two reasons are assigned for the omission of so important a duty: the difficulty of obtaining a regularly ordained clergyman; and the absence of a suitable place of worship to perform divine service, and administer the holy sacraments. The first obstacle has been removed in our case by the zealous fostering care of the Episcopal Missionary Society,* and we entertain the hope that the second, by the blessing of GOD, will soon disappear. How important, therefore, that a flock so disposed to wander, should in time be taught that there is a fold sufficiently ample to contain them all, and that their burdens, however heavy, may be laid at an altar, where the bread of eternal life is administered by hands regularly ordained for the holy office.

"Our society at this time consists of about twenty-five to thirty families, many of whom have but recently settled in this territory, consequently the difficulties and embarrassments always attending on new settlements have prevented, and still render them incapable of contributing so liberally to the support of a regularly ordained minister of the Episcopal Church as they desire, or as they anticipate their subsequent means will justify. We have, however, been enabled to present to our resident minister, (also a missionary of the Society,) a subscription list of $500, which we trust will be considerably augmented the ensuing year; under these circumstances we have determined, GOD willing, to build a church, and the purpose of this communication is to solicit, through you, the members of the Church over which you preside, to contribute a mite toward so indispensable an object to our infant society. May GOD reward you and them for the interest you may take in this spiritual enterprise, and 'bless the bread thus thrown on the water, that it may return to you after many days.'"

DAVID MACOMB,
CHARLES AUSTIN,
EDWARD LOCKERMAN.

[* From the correspondence of the Institution by which the Churchman is issued, we learn that the Rev. Seneca G. Bragg, the Society's Missionary at Tallahassee, officiates at two places in the vicinity of T. once in each month—has been kindly aided by a donation of a number of Prayer Books, from an individual, in addition to some which he took with him on leaving New-York last winter, from the Society here;—is succeeding in the circulation of Church periodicals, and of the publications of our Sunday School Union.

"With respect to the *Mission to Middle Florida*," he writes, "I have nothing special to communicate. We have the usual difficulties of a *new country* to surmount, with the additional embarrassments occasioned the inhabitants by the prevailing sickness of last year. Our congregations would be larger, and opportunities for usefulness multiplied; if we had funds to erect a convenient House for public worship. *Some* are induced to meet with us for service, who have not previously attended on the preached word for a series of years. *Others* have had their children baptized, who had long been waiting for an opportunity of dedicating them to the LORD, within the pale of our Church. A *few* also received the holy Communion for the first time, on Easter day; and appear desirous of remembering their Saviour, 'not only with their lips, but in their lives.' We have great need of the liberal assistance and increasing prayers of the friends of our Zion, that the 'Lord of the harvest' may visit this portion of His vineyard, with the light of his countenanec and the joy of his salvation."—*Eds. Churchman.*]

A CALL FOR LABORERS AND PECUNIARY AID.

THE Episcopalians of Jacksonville, (Missouri,) are exceedingly desirous of obtaining the services of a clergyman. They pledge themselves to pay as a salary $300 in addition to the appropriation of $200 by the Executive Committee.

An equal anxiety is manifested by the members of the church at Greensborough and Huntsville, Alabama, for the regular administration of the ordinances of religion. The Executive Committee have promised $200 to each of the Vestries at these places, to assist in the support of the individuals whom they may invite to minister to them in holy things. And the congregations, we are informed, will do every thing in their power for the comfort and happiness of those who may be appointed to "watch for their souls."

The Wardens and Vestry of the Church at Tuscaloosa have requested us to state that their parish has become vacant by the resignation of its late Rector, and that they are deeply solicitous to have his place supplied with the least possible delay. They are prepared to give from $800 to $1000 per annum.

In the diocese of Georgia the want of Episcopal clergyman is seriously felt. The Rector of Christ Church, Savannah, writes, that "the upper counties present a wide field of usefulness, already white unto the harvest," and that it is his earnest wish and prayer that this destitute portion of the LORD's vineyard may receive that attention which its spiritual necessities require.

At fort Winnebago (about seventy miles above Green Bay) a clergyman is much wanted. Mr. K. the Indian agent at that place, has generously offered to furnish board and lodging free of expense: and one of the officers will contribute $100 toward a salary. The remainder we are assured will be made up from other sources.

From North Carolina, Tennessee, and Michigan, the most touching representations have been received in reference to the moral destitution of those sections of our land. With respect to Michigan, it is declared that at least twelve missionaries could be immediately and profitably employed. Concerning North Carolina, a correspondent writes, "no part of the world presents at this moment a more interesting scene of labor than this region. There are now ten stations which can afford a salary each of from $500 to $600; whole counties are without a minister of CHRIST; do send to our help." In relation to Tennessee, we are told that "there is no corner of the earth holding out greater inducements, or at the present time more needing zealous laborers of our own beloved Zion than the western part of this diocese."

From Florida also the Macedonian cry is frequently heard. The church at Pensacola is not only closed in consequence of there being no one there to conduct the exercises of the sanctuary, but it is also laboring under embarrassments of the most serious nature. And it is greatly to be feared that unless the oft repeated request of the congregation for the services of a minister be soon gratified, and assistance rendered them in paying off their debt ($1500) incurred by the erection of their church edifice, it will be even worse than useless that such exertions have been made, and so much money expended in attempting to plant the standard of our Zion in that section of our country.

From the facts here recorded, our readers will be able to form some conception of the expediency of the "home" operations of the society, and of the large amount of funds which is necessary to meet the necessities of our domestic department.

We greatly fear that this is a subject which does not receive that degree of attention which its importance demands. Were it otherwise, a more lively exhibition of feeling would certainly be manifested in relation to the spiritual wants of the members of our Communion, scattered throughout the United States, and the pecuniary assistance which is rendered in reference to this object would better correspond with its excellency and magnitude.

The remark has frequently met our ears, that many who really desire to aid in the support of missions in our own country, are restrained from acting out their wishes by the apprehension that the individuals to whom is intrusted the management of the Society's concerns are particularly favorable to foreign enterprises. The fears of such are altogether groundless. Facts will fully justify us in the assertion that the Executive Committee entertain no partiality in reference to the disposition of the means committed to their care. It would be easy to demonstrate that not only has the *entire amount specifically given* for the benefit of domestic undertakings been carefully applied according to the will of its donors, but that *all the funds* contributed for *general purposes* have been similarly employed. Under these considerations we do indulge the hope that the friends of missions will assist, *according to their various predilections* in carrying on the designs of the Society. Funds are greatly needed for all its departments. Particularly is this the case with respect to missions in the United States, and unless the resources of the Institution are promptly and extensively increased, there is but too much reason to believe, that so far from being able to add to the number of their domestic missionaries, the Executive Committee will be reduced to the necessity of recalling some who are now successfully engaged in establishing the Church and diffusing the blessings of pure and undefiled religion.

All communications in relation to this Paper,* or on the business of the Society, should be address to the Rev. P. Van Pelt, Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Philadelphia.

Communications to the Greek Missionaries should be directed to the care of Mr. J. Van Lennep, Smyrna. If transmitted (post paid) to Dr. E. Hale, the Secretary of the Greek Committee, Boston, they will be forwarded by the first opportunity to the place of their destination.

Donations in clothing, materials for do., articles necessary in making up do.; books, stationary, &c. &c. will be thankfully received in behalf of the Green Bay and Greek Missions, at the Missionary Rooms, No. 15 South-seventh-street.

Remittances should be made, as far as practicable, in bills of the United States' Bank, directed to Jacob Lex, Esq. Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Philadelphia.

*[The Period. Miss. Paper.]

COMMUNICATIONS.

For the Churchman.

MISSION CHURCH.

MESSRS. EDITORS,—I am a visiter to the city from another State. Among the interesting spectacles which have met my eye, there is none more so than the "Mission Church of the Holy Evangelists." That the citizens of New-York have feelings similar to my own, is evident from the frequent reports of the Treasurer of the City-Mission. Will you permit me, from a good will to it, to state the reasons for its affording gratification to one whose lot has been cast in the country?

The parishes of the country are composed chiefly of persons of moderate circumstances; and by a small contribution from each, congregations secure the services of a minister. But some of these persons think it advantageous for them to remove to your city. And so, (as I have known it to have happened,) a man who has taken an active part in the concerns of his parish, who is conscientiously attached to the doctrines, discipline and worship of the Church, and who, moreover, is highly esteemed by his friends and neighbors,—finds himself, with a large family, without the possibility of procuring a sitting in a church under circumstances which invite his attendance; for the trifling sum which he once gave, and which once contributed to the securing of the services of the Church, will avail nothing in the city. This has the effect of keeping him and his family from the church of his choice; and compels him, if he attends any place of public worship, to resort to places where he hears doctrines less Scriptural, and devotions less pure, than those to which he is sincerely attached. And thus, Messrs. Editors, have families been lost to the Church and society in the *city*, who, in the *country*, would have supported the one and been an ornament to the other.

Nor is this all. I have known the children of persons in the country, who have been sent either to attend school, or learn a trade, or attend a store, who have been similarly situated with the man whose case I have just described. They had been accustomed to attend divine service as regularly as the doors of the church were opened; and the wishes of their parents were, that they should remain attached to the Church at whose font they were made members of the body of CHRIST. But, on coming to the city, they found no temples of their venerated Church which opened to them their doors, and were, in consequence, exposed to all the dangers of roving about on the Lord's day, without one holy tie like that which they enjoyed at home.

The case is now, thanks to the Giver of every good and perfect gift, altered. The opening of the "Mission Church" has effected it. You may imagine, then, that of all the splendid edifices which adorn your city, there is none possessed of greater power than the Mission Church to interest and awaken gratitude, and cause prayers for the divine blessing, in the heart of a

COUNTRY CHURCHMAN.

For the Churchman.

BRIEF NOTICES OF TRACTS.

The Dairyman's Daughter, pp. 34. N. Y. P. E. Tract Society. No. 9.

THIS invaluable tract, which has been translated into nineteen languages, of which at least five millions of copies have been circulated, and which has been the blessed instrument of adding many to the faithful followers of CHRIST,—needs not our commendation. "It has found its way to the palaces of kings, and been seen in the hut of the Indian." Before its author was removed from the scene of his earthly labors to his glorious reward, he was informed of thirty instances, in which it was acknowledged to have been instrumental to the conversion of its readers. This edition of the tract has been copied with care from one of those published by the London Religious Tract Society, to which institution the work was presented by its author, in the form, no doubt, which he wished it to retain.

The Churchman's Profession of his Faith and Practice, pp. 32. N. Y. P. E. Tract Society. No. 16.

Adapted to our Church, from a tract published with the approbation of the Bishops of the Scottish Episcopal Church, by our late revered Diocesan, this tract contains much that is interesting and valuable on the subject of which it treats. It is well calculated to instruct the members of our Communion in the principles of our Standards, and to remove from the minds of those who differ from us, the prejudices which are too often entertained in relation to the Churchman's faith and practice.

The Doctrine of the Trinity Stated and Defended: a Sermon by Bishop Horne, pp. 16. N. Y. P. E. Tract Society. No. 17.

The solemn form of Baptism, prescribed by our blessed Lord himself, as a perpetual standing law to his Church—"Go ye therefore and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST"—forms the text of the learned prelate's valuable Sermon on the Trinity. How much is implied in the form of Baptism prescribed by our Lord to the universal Church, and by that Church retained and observed from its first foundation to the present hour,—how this is confirmed by the declarations of Scripture at large,—and the interest we have in the doctrine that shall thus be established,—are the points considered. A right understanding of the doctrine of the Trinity,—the sum of Christianity,—the foundation on which the apostles erected the Church,—is certainly most desirable. A mistake in relation to a truth of such vital importance, is dangerous in the extreme. At the present time, when this fundamental doctrine of Christianity is so frequently and with so much violence impugned,—when no means of overturning the belief in the Triune GOD is left unattempted,—this tract, admirably calculated to confirm the faith of the believer, should be widely circulated. The addition to the Sermon, of comments on the text, extracted from Mant & D'Oyly's Bible, adds much to the value of the tract.

X. H.

For the Churchman.

THE FEMALE MISSIONARY ASSOCIATION OF ST. JOHN'S CHAPEL

Held their fourth anniversary in the Sunday School room of the chapel on Tuesday evening last, on which occasion the Annual Report of the Board of Managers, which follows, was presented and read.

REPORT.

The Managers of the Female Missionary Association of St. John's Chapel present their fourth Annual Report with mingled feelings of pleasure and regret. While they rejoice at the degree of success which has accompanied their efforts, they are grieved to state, that it has not equalled the measure of former years.

The amount received by subscriptions and donations, is	$217
The nett am't from the Sewing Society,	342
Total,	$559

Three Hundred Dollars have been appropriated to the Missionary Society of our own diocese, and *Two Hundred and Fifty-nine Dollars* to the Green Bay Mission.

The aggregate receipts in 1829, were $750; in 1830, $761; in 1831, $631; in 1832, $559.

In the last two years, then, it appears, that there has been a considerable diminution. The annual subscriptions and donations have not varied materially. The decrease is consequently to be ascribed to the diminished interest in the useful labors, and happy results of the Sewing Society. This, though felt as a discouragement, is not a matter of surprise. There is always a degree of zeal awakened by a new form of benevolence. The young, to whom novelty is attractive, engage in the scheme with ardor. The old, sympathising with them, are ready to encourage their pious labors; and thus for a time they are crowned with success. But every expedient of this nature, however laudable, can only be permanently successful by a deep and heartfelt interest in the object which it is intended to promote. The discouragement, then, which has been felt, must be mainly attributed to the want of a deep and general interest in the missionary cause itself. A few, with unabated zeal, have devoted their time, their ingenuity and skill, to these auxiliary means, in the hope of a correspondent feeling with the congregation at large. This hope has not been realized. The burthen has fallen most unequally upon a small number, who were willing to bear it,—but upon whom, nevertheless, it was regarded by the members of the Society as neither delicate nor proper so exclusively to impose it. And unless this effective support to the missionary cause should meet with a more general and cordial support, it must, however reluctantly, be abandoned.

It will be painful and humiliating to resort to this measure. Let it not be said that a congregation which for years has enjoyed an enviable pre-eminence in this most important of all the schemes of Christian benevolence, is *weary in well doing*. After having encouraged and animated others, shall it now exert only a chilling influence on all around it? This must not be. There is zeal, which, though slumbering, can yet be awakened. There is ability to do more than has ever yet been done. And there is a louder call than ever for exertion.

New settlements are continually forming in our extensive diocese, where they are hungering for the bread of life. All our exertions cannot keep pace with the increasing demand for laborers in the vineyard of the LORD. The strong predilection for the Church on the part of those who have been nurtured in her bosom, the weariness and disgust of the extravagance and enthusiasm which are so prevalent around her, and the more general love of soberness and truth in those who are unsettled in their opinions, have led to an unparalleled importunity for ministers of our own Communion. Is this the time, then, to slacken our zeal? Should we allow our poor brethren to be discouraged by our indifference, and led astray by the imposing liberality of others? Should we not gladly gather into CHRIST's fold those who are weary of their wanderings? Should we not furnish guides for all who are anxious to come into the way of truth?

If one of the means, then, which has hitherto been found so effectual in this congregation should fail, let it only lead to redoubled zeal in others. In many cases, undoubtedly, the subscriptions would be cheerfully enlarged. The pressing necessities of the Church would make the donations of others more abundant. Let us confidently trust, then, in the blessing of GOD upon those labors which are undertaken for his glory, and the advancement of the kingdom of his dear Son.

The following ladies were elected a Board of Managers for the ensuing year.

Mrs. LORILLARD,	1st *Directress.*
Mrs. ANTHON,	2d do.
Mrs. THIBOU,	3d do.
Mrs. TANNER,	*Secretary.*
Miss A. CORRE,	*Treasurer.*

MANAGERS.

Mrs. Doct. Paine,	Miss Bleecker,
Mrs. Keeler,	Miss Sagar,
Mrs. Peters,	Miss M. Corre,
Mrs. Depew,	Miss Loutrel,
Mrs. Stagg,	Miss Berrian,
Mrs. Bostwick,	Miss Tryon,
Mrs. Johnson,	Miss McKay,
Miss Lorillard,	Miss Marcellis,
Miss M. Lorillard,	Miss H. Marcellis,
Miss H. M. Wallace,	Miss Cotheal.

THE CHURCHMAN.

SATURDAY, JUNE 9, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

QUARTERLY SERMON.—The Quarterly Sermon at the Mission Church of the Holy Evangelists, was preached on Sunday evening last, by the Rev. Dr. Wainwright,—from the text John vi. 12,—Gather up the fragments that remain, that nothing be lost.—Prayers were read by the *Rev.* Mr. Whittingham. Although the evening was rainy and unpleasant, the congregation present was by no means small, and the sum of $70 was collected for the Mission. The Quarterly Report of the Executive Committee was read by the Rev. Mr. Schroeder; and an extract from the journal of the Missionary, the Rev. B. C. Cutler, by that gentleman. Great interest was excited by these documents, and we presume all present were confirmed in their convictions of the utility of the City-Mission. The publication of the report would, we are sure, gratify our readers, and serve the cause of the Society.

CLERICAL EDUCATION.—PROPOSITION OF K. S.—One of the contributors to the fund proposed to be created by our correspondent K. S.,—two hundred dollars, the joint contribution of $10 each *per ann.* by twenty individuals, for five years, to be devoted to the education of a young man for the ministry, *to be named by the donors*,—has directed us to transfer her deposit ($10) to the General fund of the Board of Education of the Diocese. Should the full sum be raised, may it not still be appropriated, through the Board, according to the original design?

CITY MISSIONS.—About the date of the first movements for founding our City-Mission Society, a notice of the extensive and successful operations in this department of Christian benevolence in Glasgow, Scotland, appeared in this paper. Edinburgh is copying the example of its sister city. The last 'Boston Recorder' furnishes the following. How much of its remarks applies to the true condition of our own city, and the obligation upon its parishes?

"*Missions in Scotland.*—The Scottish Guardian mentions that the Licentiates of Edinburgh 'are about to imitate the example of those of Glasgow,' in offering their services to its clergy and eldership. The poor, it is said, are in a state of absolute heathenism, and need missionaries as much as India. It is suggested that the 18 parishes in Edinburgh ought to support at least one Missionary each, and some of the wealthier congregations more than one. 'There remains,' says the Guardian,' 'no alternative between leaving the great mass of our population to sink deeper and deeper in their ignorance and profligacy, and the revival of Apostolic and Missionary zeal amongst the rising clergy of the Christian Churches.'"

RELIGIOUS INSTRUCTION TO THE COLORED POPULATION OF SOUTH CAROLINA.—The Board of Managers of the Diocesan Sunday School Society of South Carolina, auxiliary to the General Protestant Episcopal Sunday School Union, report, as among the scholars connected with the schools in charge of their Society, 200 persons of color; and add, in reference to them the following remarks:—

"In reference to our colored population, it will be perceived, that they have not been forgotten in the anxiety of our societies to diffuse religious information and to increase the spread of the Redeemer's kingdom. It is, the Board conceive, a matter of infinite moment, not only to the Church but to society at large, that this portion of GOD's people should be brought into the sheep-fold of CHRIST, and should be possessed of that lovely spirit of the Gospel, which advises, in

whatever state we are, "therewith to be content." This can be accomplished, and accomplished only by imparting to them sound, practical, religious instruction—by spreading out before them the Gospel scheme of salvation plainly and intelligibly, and instructing them accurately in the sense and value of the precepts of the meek and lowly Saviour, who took upon himself the form of a *servant*, and humbled himself unto the death of the cross, that 'he might make us kings and priests unto God.'"

Missionary Services. Missionary Society of North Carolina.—We know not of what avail the insertion of the subjoined appeal and offer, on the part of this Society, may prove. Clergymen in orders who can respond to it in the desired mode, there are not;—the hasty ordination of candidates, with partial preparation, and limited experience to meet the present exigencies, we do not deem desirable; a hope may, perhaps, be indulged, that mature, well furnished minds, now devoted to other pursuits, may recognise in this and similar appeals, an intimation of their duty,—a call to 'go and labor in Christ's vineyard.'

The Episcopal Missionary Society of North Carolina

Is desirous of procuring *immediately* the services of at least Seven Clergymen of the Church. Fields of extensive usefulness will be opened to this number; and the sum of $500 per annum will be pledged to each. Two or three of the most pleasant towns in the State are at this moment destitute of Episcopal ministrations, and flourishing congregations, it is to be feared, will dwindle into insignificance, if they cannot very speedily be obtained.

Any communications on the subject may be addressed to the Secretary of the Society,

Rev. Wm. D. Cairns,
Wilmington, N. C.

*** We are requested to ask an insertion of the above notice in the Journals connected with our Church.

Eds. Churchman.

Fayetteville, N. C.—We copy the following notice of the progress made in rebuilding this town, since the fire of 1831, from the 'Carolina Observer' of May 29. Those who have contributed to the relief of our Episcopal brethren there, will rejoice at the near prospect of their being again assembled in a consecrated place of worship; while the grateful recollection that its walls are the monuments of Christian sympathy and Christian love, must add in no small degree to the feelings of pleasure awakened in the minds of its worshippers, who were remembered by their brethren in the hour of their visitation.

"In looking back upon the year which has departed since the great fire which destroyed our town, we have much, very much cause of thankfulness. Not only have we been spared from any similar visitation whilst entirely unprepared to encounter it, but have felt to an extent perhaps never before known, the warm and generous sympathy of the whole country. Its effects are visible in every part of the town. Without pretending to accuracy, we find that about one hundred stores and shops, twelve dwellings, beside warehouses, &c., have been finished, or are under way. A market-house, surmounted by a town-hall and belfry, a beautiful ornament to the town, has just been completed; the Episcopal church will be finished in a few days; and the Presbyterian church and Catholic chapel will be completed in the course of a month or two. An extensive hotel, calculated to accommodate more company than any other house in the State, has been contracted for, to be finished by or before the first of March next. Many other buildings will doubtless be erected in the course of the present summer and fall.

"In accordance with the recommendation of the Town Authorities, to observe this as a day of fasting, humiliation, and prayer, there will be service at all the churches this forenoon, at the usual hours."

The growing West.—The senior Editor of the (Methodist) Christian Advocate,—absent at the general ecclesiastical Council of that denomination, thus writes—

"Those of the north, and east, and south, who may be delegated to attend the next General Conference, will have to cross the Alleghany mountains, as the Conference has fixed on Cincinnati for its next seat. The balance of power, both civil and ecclesiastical,* in this part of the world, will soon be in the west."

[* This is peculiarly the case in the Methodist connexion.]

'As it is,' and 'as it should be.'—The 'World,' a Baptist paper, issued at Philadelphia, has added to its title, the motto, 'as it is and as it should be;' and is true to it. In the last number we find an article on a topic interesting to us,—within the limits of two paragraphs of which occur the expressions (no doubt illustrative of this pithy epigram,) 'Sabbath School operations,' 'Sunday School operations,' 'Lord's day Schools.'

LITERARY.

The Protestant Episcopal Pulpit, *for April*, (Vol. II. No. 4.) is issued, and contains two sermons by the Rev. B. B. Smith, of Lexington, Ky.;—from Rom. viii. 32; and Ezekiel xi. 19, 20.

Evening Exercises for the Closet: for every day in the year. By William Jay. Two vols. in one. New-York: D. Appleton, 1832. 12mo, pp. 694.

The reputation of the author of these 'Exercises,' as a practical and devotional writer, is too well established to derive any thing from our commendation. The work before us is intended as a companion to his approved 'Morning Exercises;' and like that volume, contains 365 meditations. It seems well fitted to its design. The plan of the author very much resembles that of Bridges, in his excellent practical comments upon Psalm cxix; from which we have made frequent extracts in the Churchman. The portions of Scripture forming the subject of each, are, however, promiscuously chosen, the writer's range of thought more free, and his style abounding in lively illustration, and apt introduction of the events of Scripture history. The 'Evening Exercises' may be recommended as a valuable and acceptable volume for the devotional library.

The American Elementary Singing Book, designed as the First Book for the study of Music. By E. Ives, Jr., *Principal of the Philadelphia Musical Seminary.* Hartford. F. J. Huntington. 1832.—18mo, pp. 108.

We consider vocal music as a branch of education far more important than it is generally esteemed. There are few subjects of general interest, with regard to which more gross and unfounded error obtains general currency. It is thought a *trivial* accomplishment. So far from it, that no combination of art and science (for such is music) exerts more, or more lasting influence on the mind. Music may be made the worst pander of vice, or the most potent minister of virtue and devotion. Because the corruption of our nature most readily employs it to its worst purpose, we find it too often condemned as effectual for that alone. They know not its true nature, nor its power, who so think of it. Let music be employed as a vehicle of pure affections and holy aspirations, with but half the sedulousness manifested in its abuse and degradation, and the character of our race would change under its operation.

It is matter of rejoicing, therefore, whenever efforts are made to direct this powerful engine to right aims, and to excite and cherish at the same time a love of music, and a disposition to view it in its true light, as the ally, not enemy of truth and holiness. For such efforts, Mr. Ives deserves well of his country. The book of which we have given the title, is, he informs us, "the *tenth* elementary work he has written, (the fourth that has been published) within the last eight years." It bears internal evidence of long study and thorough acquaintance, both with the subject and with the mode of conveying a knowledge of it,—for it is the best introductory work that has ever come under our observation. Every thing is taught with clearness, in the proper place, with just enough minuteness, and without the least affectation of technicality,—a fault with which musical works are more generally contaminated than any other class of scientific treatises. The writer makes no charlatanical pretensions to supersede the living teacher, merely offering his work "as a text book for teachers"—yet we think that it might be used to great advantage, as well by individuals as in families and schools, where opportunities of competent oral instruction are not enjoyed; and believe that no child of ordinary capacity and industry would fail to acquire by its aid, a most valuable acquaintance with the rudiments of music, both vocal and instrumental.

The work is divided into thirty-four lessons, illustrated by one hundred and thirty examples of musical notation and expression. Among these, are forty airs, or as Mr. Ives chooses to call them, *Songs*, chosen with much judgment, and set to words generally appropriate, and of the best moral tendency. Most of these airs are harmonized in two and three parts. To Episcopalians it will be no slight additional recommendation of the work, that *chanting* is among its subjects, and illustrated by three good examples.

In justice to the publisher we should not omit to say, that the typographical execution is truly beautiful.

Familiar Lectures on Botany, including Practical and Elementary Botany, with Generic and Specific descriptions of the most common native and foreign Plants, and a vocabulary of Botanical Terms. For the use of Higher Schools and Academies. By Mrs. Almira H. Lincoln, *Vice-Principal of Troy Female Seminary.* Third edition. Hartford: F. J. Huntington, 1832. 12mo, pp. 440.

This volume may, without hesitation, be recommended as a useful practical manual for teacher and scholar, in the spheres for which it professes to have been prepared. It is the work of a mind employed, during its compilation, in communicating instruction upon the subject of which it treats, and has therefore the benefit of experience in the adaptation of its lessons, and the mode of their communication, to the capabilities of the youthful mind. The best authors on Botany have been consulted, and the aid of competent scientific individuals has been enjoyed by Mrs. Lincoln in the more difficult portions of her task. The hints as to the *uses* of this and kindred studies, dropped at intervals throughout these lectures, are judicious and impressive. Very numerous and well-executed illustrations, need only the pencil of the colorer, to render them very pretty ornaments, as they now are important additions, to the book.

ST. LUKE'S PARISH, MARIETTA, (OHIO.)

The gentlemen mentioned in the last Churchman, as the delegation from this parish, beg leave respectfully and gratefully to acknowledge the receipt of donations to the amount of $400, toward the erection of their Church.

Thursday, June 7, 1832.

☞ A stated meeting of the Board of Managers of the "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," will be held at the Buildings of the "Protestant Episcopal Press," on Wednesday the 13th inst., at 8 o'clock, P. M.

A. O. Dayton, *Sec'y.*

June 8, 1832.

OBITUARY.

From the Banner of the Church.

With unfeigned sorrow we announce the death, on the morning of the 29th ult., of Thomas Clark, Esq., for many years the senior Warden of Christ Church in this city, and a member of the Standing Committee of Massachusetts. The Church has nowhere left a more devoted servant than is thus lost to her on earth. We will go further than this, we have never known the man who, with the same opportunities, has done the Church such valuable service; and the simple secret was, that, like good Hezekiah, "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, *he did it with all his heart*, and prospered." It is not our purpose to write an obituary notice of Mr. Clark. That, at the proper time, will be done by a more fitting hand. We could not suffer our paper, however, to go to press, without this brief commemoration of one of the most venerable of the servants of God within our knowledge. Of few can it be said, as of him, that he identified his own interests with the Church,—nay, that he postponed them to it. The faithful and devoted guardian of the temporalities of Christ Church for many years, his last days were literally spent in its service. Mr. Clark was 73 years of age, and for more than three has been evidently sinking under the weight of infirmity and age. Yet emerging from an indisposition which confined him during nearly all the last winter to his chamber, he undertook and prosecuted, and, under God, by the energy which he inspired,—for he possessed universal respect and confidence,—virtually accomplished, an enterprise which men much younger and much stronger than he counted as hopeless. It was among the chief satisfactions of his last hours, that God had so far prospered his heart's desire. "They have done nobly," he said of the members of the parish,—"they have done nobly, and God *will* bless them!"—But Mr. Clark was not a Churchman outwardly alone. His heart was in the Church, as the Church was in his heart. Next to laboring for the house of God, his delight was to stand within its courts. As his last public act was in its service, so the last place in which he was, except his dying chamber, was the sanctuary of the Lord; and his last desire was that he might commemorate the dying love of his Saviour "according to the rites," as he emphatically added "of the Protestant Episcopal Church." On Sunday afternoon, the sacrament was administered to him in the presence of the family and friends of his love, and never was its administration more impressive. From a stupor of many hours' duration, he aroused himself so completely as to unite throughout, with full and fervent voice, in the sublime service of the Church, and after receiving the last pledge of redeeming mercy, to commend his soul,—not forgetting, as he never forgot them, pious wishes for the prosperity of the Church, and the happiness of his friends,—to its merciful Creator, in simple and sincere reliance on the merits of the Saviour. During the evening, he continued able and disposed to converse, using mostly the language of the Scriptures, and with especial fervor the Psalms—dwelling most delightedly upon the promises to the Church, and her anticipated triumphs,—and often adding, "Praise the Lord, O my soul!" and with characteristic energy, "I *will* praise the Lord, while I have my being!" From this, he sank again into a state of apparent insensibility; only awaking for a few moments before his death, at half past one on Tuesday morning, to express his perfect resignation to the will of God, not only in regard to himself, but—what he had once said constituted "the bitterness of his cup,"—his bereaved family.

Mr. Clark was in all the relations of life an excellent and exemplary man. In the public station which for years he held, he enjoyed the confidence and respect of all. He was well known to exercise a benevolence beyond his means; and the writer of this has occasion to know,—though Mr. Clark was ignorant that he knew it, as his retired and quiet spirit would have had all men ignorant,—that his secret charities were of the most delicate, munificient, and unostentatious character. To the service of the parish of Christ Church he not only devoted his time, his influence, and his exertions, but he embarked in its interests a great portion of his little property; and it may be said without presumption, in more senses than one, that the zeal of God's house consumed him. He was for many years a faithful and efficient delegate to the Conventions both of the Commonwealth and of the diocese, and a useful member of the Standing Committee. It was a trait in his character to do well whatever he undertook. In every thing, he aimed to be sincere, open, generous, steadfast, uniform. He was always on the side of sound sense, sound principle, good order, and good morals. He was a devoted, exemplary, and consistent Christian. He was a Churchman, through and through. He wished, during his sickness, for the prayers provided for him by his mother, the Church, and he would have no other. Her services, as they were the choice and glory of his manhood, so they were the refreshment of his old age, and the solace of his death. He is gathered to his fathers as a shock of corn fully ripe. May *we* die the death of the righteous, and our last end be like his!

From the Episcopal Watchman.

Each moment has its sickle, emulous
Of time's enormous scythe, whose ample sweep
Strikes empires from the root; each moment plays
His little weapon in the narrow sphere
Of sweet domestic comfort, and cuts down
The fairest bloom of sublunary bliss. *Young.*

Died in Norwalk, on the morning of the 15th ult., after a short and distressing illness, Mrs. Ann Kemper, wife of the Rev. Jackson Kemper, D. D., aged 28.

On Thursday following, her remains were removed to the Episcopal Church, where the appropriate service was performed, and a discourse delivered by the Rev. Charles J. Todd, from Heb. ix. 27, to a numerous assembly.

Seldom has it fallen to our lot to notice the decease of a fellow being in which so much sympathy has been awakened, as in the present instance. Affectingly does it remind the living, of the prophet's language, *We all do fade as a leaf.*

Death's doings are always impressive—a solemn awe will at all times pervade the mind when it witnesses that act of Providence which removes the spirit of man from time to eternity. But there are circumstances in which the dispensation of death excites far more than an ordinary degree of interest, and to which the mind cannot revert unattended by the deepest regret.

The subject of these brief tributary remarks has furnished an instance of such an affecting dispensation.—While in the midst of life—while encompassed by domestic happiness, she has been suddenly summoned away, and numerous are the friends who will weep over her early grave. They will be impressed with the sentiment of Israel's monarch, *As for man his days are as grass, as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more.* Alas! her place will know her no more. She has for ever left a home bereft of its endearments, and without maternal affection to guard the hours of infancy. Strikingly is the example here marked, that we are living in a world where connexion must be broken and affection must be withered. But however afflictive may be this dispensation, there is a solace which survives the tomb—the memory of the Christian. Perhaps no one possessed the endowments of Christianity in a more engaging manner than the deceased. A beautiful simplicity of character was eminently hers.

By virtues unassuming, and piety unaffected, she became endeared wherever she associated. How far during the first (and we lament to say the last) year of her residence in Norwalk, she secured the respect, the esteem, and affection of the people among whom she was situated, there are many who can now testify, and the bereavement, which as a Church they have sustained, cannot be soon forgotten.

The amiable and devoted disciple of Jesus has now finished her course. She has gone, and we trust from the temple here below, to the temple above, not made with hands. The one in whom was prized the affectionate and exemplary daughter, wife, and mother, has gone to her rest.

Surely sorrow should be mitigated—the calm of a holy resignation should reign, when the solacing belief is ours, that the departed has attained a world of enduring happiness, where the grave is not, and where the farewell is never heard.

Died, in Providence, R. I., 28th May, Mrs. Clarissa Richmond, wife of William Richmond, Esq., in the 58th year of her age. The death of this estimable lady is an occasion of deep regret to an extensive circle of relatives and friends, to the Christian Church of which she was an ornament, and to the meritorious and needy so generally the objects of her delicate attentions, her cheering encouragement, and her munificent bounty. She filled with conscientious diligence the duties of the station which she held in society; but she placed no sure reliance on this diligence, for her future acceptance. She made the "Star of Bethlehem" her early guide—the blood of the atonement her only trust. In this she lived; in this she died—in life and in death a right example to such as would know, *how* a Christian should live,—and, *how* should die!

[Communicated.]

INTELLIGENCE.

DOMESTIC.

Ordination.—By Bishop Griswold, in St. Thomas' Church, Taunton, Mr. Ephraim Munroe, to the holy order of Deacons; and at Trinity Church, Bridgewater, Rev. Matthias Munroe, minister of the parish, to the order of the Priesthood.—*Banner of the Church.*

Confirmation.—The Bishop of this Diocese visited Beaufort and St. Helena Island, on the 15th and 16th ult.; and confirmed at the first named place 75 persons, and at the other 6.

Note appended by the minister of the Church at Beaufort, to the list of confirmants rendered to the Bishop. "White persons 56. Colored 19. All communicants but 2. All but a very few, admitted to the Communion within the last few months."—(*Charleston*) *Gosp. Mess.*

Clerical Changes.—The Rev. F. H. Cuming has accepted of an unanimous call from the vestry and congregation of St. Mark's Church, Le Roy, to the rectorship of said church, and has entered on his duties at that place.

The following is the reply of the gentlemen of Christ Church, Reading, Pa., to his letter containing his resignation of the latter parish.—(*Auburn*) *Gospel Mess.*

At a meeting of the Wardens, Vestrymen, and male members of the congregation of Christ Church, Reading, convened on the 12th day of April, 1832, Marks John Biddle, Esq. was called to the chair, and Matthias S. Richards, Esq. appointed Secretary.

Whereupon a communication from the Rev. H. Cuming, Rector of said church, expressing the reasons which had induced him to resign his pastoral charge, was laid before the meeting: on which it was

Resolved, unanimously, That while we acknowledge the force of the reasons, which justly demand the sacrifice of separation between the pastor and his flock, we cannot refrain from expressing our unfeigned regret and sorrow at the event.

That we esteem it not only a duty but a pleasure to bear witness to the untiring assiduity of our rector, in the education of our youth of the Sunday School—in the instruction of the members of the Bible class—in the pious labors of the pulpit, and in all things calculated to advance the sublime truths of the Gospel and the good of the Church.

That while we tender him our thanks for all he has performed in our behalf, and while we condole with him on his recent family bereavement, we proffer him our kindest wishes for health, happiness, and increased usefulness in this life, and a just reward in the mansions of eternity:

Resolved, also, That a copy of these proceedings be signed by the President and Secretary, and transmitted to the Rev. Mr. Cuming.

Marks John Biddle, Ch'n.

Attest, Matthias S. Richards, Sec'y.

The Rev. W. P. C. Johnson has become Rector of the Churches in Norborne Parish, Martinsburgh, Berkeley Co., Va.

The Rev. A. Pardee is now engaged at Avon, Livingston Co., and parts adjacent.—(*Auburn*) *Gospel Messenger.*

New-Jersey and Vermont.—We do not profess to hunt news. Our friends, when possessed of interesting information in reference to Church affairs, will not therefore take it for granted that we *must* know it of course. The New-York Gazette of Friday, the 8th instant, is our authority for stating—That "at a meeting of the Convention of Vermont, held on the 31st of May, the Rev. J. H. Hopkins, of Trinity Church, Boston, was elected Bishop" of that diocese; and that "there will be a special meeting of the Convention" of New-Jersey, "in August next, when the election [of an Assistant Bishop] will be made, should circumstances require it."

SUMMARY.

PAROCHIAL LIBRARIES.

In regard to the Parochial Libraries, adverted to in the several reports, and which constitute of themselves important auxiliaries to the schools, and invaluable aids not only to the understanding of the peculiar polity and discipline of our Church, but to the dissemination of the momentous doctrines of salvation, the Board respectfully and warmly solicit for them the continued support of the societies and congregations among whom they have been established. A very small annual contribution from each individual in a congregation would assist in extending the libraries and the consequent means of usefulness, of which they are eminently productive, and wherever it can be done, the Board would suggest, as worthy of consideration, whether it would not be beneficial to subscribe to the works issued from time to time from the Episcopal Press at New-York. With respect to the libraries, intended more exclusively for the benefit of the children of the schools, and which, in many instances, they gladly embrace the privilege of using, the Board are of opinion that the utility of these depositories of knowledge might be greatly promoted by the addition to them of the new publications occasionally enumerated in the *Family Visiter*. Of this little work itself, and the *Children's Magazine*, the Board cannot speak in terms of adequate commendation; and while they regret, that in our Diocese at least, they have met with comparatively inconsiderable encouragement, they earnestly recommend them to the teachers and patrons, and all others interested in the success of Sunday School institutions and in the communication to the young of spiritual and moral instruction in the most pleasing and interesting forms.—*First Annual Report of the Board of Managers of the Diocesan S. S. Society of South Carolina.*

Bishop Wilson.—A London paper states that six eminent physicians have held consultations respecting the probable effects on Bishop Wilson's health, of his removal to India, and that they are of opinion that his health will be considerably improved by the change, and that it will probably infuse new vigor into his constitution. He was expected to leave England early in June. The degree of D. D. was conferred on him by the University of Oxford, on the 12th of April.—*Boston Recorder.*

John Francis Witty, of Broad Chalke, has lately become a convert to the doctrines of the Church of England, after having been for many years the pastor of a dissenting congregation. Mr. Witty has addressed a long letter to the Bishop of Salisbury on the subject, explaining his motives, and the grounds upon which he has come to the determination, and praying to be admitted a minister of the Established Church. Mr. W. in this letter, enters at great length into proofs of the apostolical origin of an Episcopal form of Church government, advocating the necessity of an Established National Religion; expressing his conviction that the creed of the Anglican Church contains all the fundamental doctrines of Christianity; and giving his testimony to the excellence and sanctity of the Liturgy of that Church.—*Christian Remembrancer.*

Emigration.—The emigrations to the United States and British America, were never exceeded. Bell's Messenger says, that all Europe, especially in the French and German provinces, is infested with the spirit of emigration, many leaving their substance and property.

The Earl of Egremont has sent to Canada 1000 paupers at his own expense, and has paid 1500*l.* to the secretary of the Canada company, for their use on their arrival.

By a return just published, we learn that emigration was greatly on the increase during the year 1831. During the half year ended the 5th July, 1831, the total number of emigrants who left the United Kingdom were—to the United States, 15,724; British North American Colonies, 49,384; Cape of Good Hope, 58: Van Dieman's Land, 423; making a total of 65,588.—*Boston Transcript.*

Liberia.—Ship Jupiter, which sailed from Norfolk, 14th instant, for Monrovia, had on board 170 colored emigrants for Liberia, of whom 94 were slaves transferred to the American Colonization Society for that purpose. 500 applications from free persons of color, have been made to the agent at Norfolk, for transportation, and the number which can be obtained is only limited by the want of funds.—*Boston Recorder.*

Colonization.—A Society has been formed in this city, auxiliary to the American Colonization Society, and entitled 'The Young Men's Colonization Society.'

Pitcairn Islanders.—The removal of these people to Otaheite has already been mentioned in the American papers. It is well known, (says the Salem Gazette,) that the islanders are the descendants of the mutineers of the Bounty. They were removed a little more than a year ago, in the British government ship Comet, at their own request, on account of the great and increasing scarcity of water on their own island. The whole population, amounting to 87, were embarked, and safely landed at Otaheite, where the Queen had prepared for them grants of land. It will be remembered that the mutineers supplied themselves with wives from this island before going to Pitcairn, and two of the women who accompanied the mutineers, returned in the Comet to the place of their birth. The pure and simple-minded islanders were shocked beyond measure at the unspeakable corruption which they witnessed at Otaheite;[?] and, by late accounts, were rapidly dying, broken-hearted, to get back to their own little isle, notwithstanding the physical privations they must there endure. Every philanthropist will learn with joy, that their ardent wishes have at length been gratified. Letters have been received by Messrs. N. L. Rogers and Brothers, owners of brig Charles Doggett, from Capt. Driver, in which he states that he has reconveyed the whole of the survivors to Pitcairn Island. The following note from the islanders accompanies Capt. Driver's letter:

Tahite, August 12, 1831.

Messrs. N. L. Rogers & Brothers, Salem.

Gentlemen,—We hope you will not be displeased with Capt. Driver on account of the step he is now taking.—Great mortality has prevailed among us since we resided on Tahite. We have buried twelve, and we fear that, should we remain here; our number will soon be very small. In compliance with our earnest entreaties, and through the kind interference of the Missionaries and other foreigners, Capt. Driver has agreed to take us to our own Island, (viz. Pitcairn's.) We sincerely hope it will not prove detrimental to his voyage. We wish him and each of you the best of blessings. We remain, Gentlemen, your obedient servants,

The People of Pitcairn's Island.

Signed on their behalf by their teacher,

George H. Hobbs.

Asylum.—The old theatre in Boston, it is said, is about to be converted into a sort of House of Industry, for feeble and deformed young ladies.

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPIS. TRACT SOCIETY.

June 4, 1832.

The Treasurer acknowledges the receipt of a collection made in St. Mark's Church, on Sunday, 27th May last, $38 15

Thomas Browning, *Treasurer,*
at the "Press Buildings," 46 Lumber-street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the P. E. Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1832	EDUCATION FUND.	
4th June.	Received of Mrs. Delancy, per Rev. J. V. Van Ingen,	$10 00
	MISSIONARY FUND.	
20th April.	Collection made at Christ Church, New-York,	27 16
28th May.	From a Lady of Trinity Church, Fredonia, Chatauque Co., N. Y.,	1 25
1st June.	From a Gentleman at Newburgh, Orange county,	2 00
	From six subscribers,	24 00
	MISSIONARY PERMANENT FUND.	
7th June.	From Henry Laight, Esq., to constitute himself a Life Member,	50 00
		$114 41

Benjamin M. Brown, *Treasurer,*

June 7, 1832.

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, June 1, 1832.

The subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union,*" gratefully acknowledges the receipt of the following sums, viz:

Received from the Rev. B. B. Smith, to be placed to the credit of the Sunday School of Christ Church, Lexington, Kentucky, and to be returned in books, agreeably to the terms of the late Circular of the Executive Committee, $50 00

In the letter conveying this liberal remittance, the hope is expressed of being able to aid our funds annually to this amount.

Also, from the Rev. S. R. Johnson, Hyde Park, to be returned in books, $20 00

Floyd Smith, *Treasurer,*
No. 12 Maiden-lane.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States has the gratification to acknowledge the receipt of the following collections, made in pursuance of the Circular of the Standing Committee addressed to the several Bishops of the Church, viz:—

At St. John's Chapel, in this city, on Sunday, the 27th ult.,	$90 00
At Grace Church, in this city, on Sunday the 3d instant,	170 30
Enclosed to the Rev. H. Anthon, to be added to the collection made in Trinity Church, on the 27th ult.,	2 00
From Rev. H. Gregory—donations of members of St. Matthew's Church, Moravia,	3 00
From a "Friend" to the institution, for the Disposable Fund,	0 62
	$265 92

June 7. Edward R. Jones, *Treasurer.*

PROTESTANT EPISCOPAL PUBLIC SCHOOL LIBRARY.

From J. Bard McVickar—Adam's Geography; Scott's Recueil; 2 French Grammars; Wanostrock's French Grammar; Tellier's French Grammar; Tellier's Cacographie; Tytler's History; Robinson's Grammar of History; Stirling and Holmes' Rhetoric; Les Fables D'Esope; Prosodia; Questions on United States; Historiettes et Conversations; Murray's Grammar; Juvenile Expositor; Adam's Latin Grammar; Vergani Grammaire Anglaise; Practical Grammar of the English; Martel's Elements; Sanderson's Original Poems; Picquot's First Step to the French Tongue; French Vocabulary: Robbins' Ancient and Modern History; Willett's Arithmetic; English Reader; Scott's Lessons; Duverger's Comparison of the French and English; Historiæ Sacræ; French Vocabulary; Goldsmith's Grammar of Geography; Introduction to the Making of Latin; Bible Questions; Rudd's Geography; Elements of Geography; Mary Palmer's English Grammar; Goldsmith's History of England; Conversations on English Grammar; Arithmetic; Blair's Universal Preceptor; Kimber's Arithmetic; Morse's Geography; Colburn's Arithmetic; Brown's Grammar; Goldsmith's Rome; Arithmetic; McDowell's Questions on the Bible; Enfield's Guide to Elocution; Atlas; Rian's Astronomy; Ingersoll's Grammar; Hazen's Speller and Definer. J. McVickar, *Visiter.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 7th, from the following persons, viz:—

Miss Smith—Rev. G. W. Freeman—J. L. Hosford—Rev. W. D. Cairns, *remit.*—James E. Hoyt—Rev. Henry Gregory—Rev. E. Punderson—Reuben T. Thom—Rev. J. Kemper, D. D.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending June 7th, to the following persons, viz:—

Jas. E. Hoyt, Washington, N. C., one box, via. Mitchell & Neilson, N. Y.—Rev. H. Gregory, Moravia, one parcel, care of Mr. Day—George Weeks, Cairo, one parcel, per sloop Catskill—Rev. Wm. D. Cairns, Wilmington, N. C., one parcel, per schr. New-York—Charles C. Abeel, Catskill, one parcel, for Miss Foot, per sloop Caroline—Rev. Wm. Shelton, Buffalo, one box, per tow-boat Insurance—Rev. J. Kemper, D. D., Norwalk, one parcel, per sloop Orange.

FEMALE BOARDING SCHOOL,
Newport, Rhode Island.

Miss Inglis, formerly of Maryland, being about to remove to Newport, proposes to open there on the 1st of July next, a *Private Boarding School for Young Ladies.*

The salubrity of the climate of Newport, and its peculiar advantages as the site of a seminary of this description, are so generally known and acknowledged, that any recommendatory remarks in reference to these points, would be superfluous.

Persons wishing to obtain information relative to the character of the school, the terms of admission, &c., are referred to Rev. Mr. Wheaton, Rev. Mr. Beecher, Rev. Mr. Dunn, William Vernon, Esq., William M. Evans, Esq., *Newport;* Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, John L. Mason, Esq., Mr. Hamilton Murray, *New-York;* Rev. Dr. Henshaw, Rev. Mr. Nevins, Alexander Fridge, Esq., *Baltimore;* Hon. T. Hartley Crawford, *Representative from Pennsylvania.*

New-York, June 4, 1832. 6t.

PUBLICATIONS BY THE PRESS.

PARISH LIBRARY.

*** The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press.

The following works already issued by the Press, will in future be for sale either in sets or singly, as portions of "The Parish and Religious Family Library."

Vol. I. (Standard Works.) Leslie on Deism; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes, and Indexes, by the Rev. W. R. Whittingham, A. M.

Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.

Vol. IV. (Standard Works—not yet published.)

Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes &c., by the same.

Vol. VI. (Standard Works—not yet published.)

Vol. VII. A Help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of 'Apostolical Preaching Considered.'

Vol. VIII. (Works on Episcopacy.) Bowden's Letters to Rev. Dr. Miller;—With a Preface by Bishop B. T. Onderdonk, of New-York.

Vol. IX. (Works on Episcopacy.) Continuation of Bowden's Letters.—Cooke's Essay on the Invalidity of Presbyterian Ordination.—And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. Onderdonk, of Pennsylvania.

Vol. X. The Protestant Kempis; or Piety without Asceticism; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop Jebb, of Limerick, Ireland.

Vol. XI. The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton. With a Life of the Author, by Thomas Zouch, M. A.; and Notes, selected from those of Dr. Zouch.

THE CHIEF SHEPHERD.

"When he putteth forth his own sheep, he goeth before them."
St. John x. 4.

(Addressed to Candidates for Ordination.)

"Lord, in thy field I work all day,
I read, I teach, I warn, I pray,
And yet these wilful wand'ring sheep
Within thy fold I cannot keep.

"I journey, yet no step is won—
Alas! the weary course I run!
Like sailors shipwreck'd in their dreams,
All powerless and benighted seems."

What? wearied out with half a life?
Scared with this smooth unbloody strife?
Think where thy coward hopes had flown
Had heaven held out the martyr's crown.

How couldst thou hang upon the cross,
To whom a weary hour is loss?
Or how the thorns and scourging brook,
Who shrinkest from a scornful look?

Yet ere thy craven spirit faints,
Hear thine own king, the King of saints;
Though thou wert toiling in the grave,
'T is He can cheer thee, He can save.

He is the eternal mirror bright,
Where angels view the Father's light;
And yet in him the simplest swain
May read his homely lesson plain.

Early to quit his home on earth,
And claim his high celestial birth,
Alone with his true Father found
Within the temple's solemn round:—

Yet in meek duty to abide
For many a year at Mary's side,
Nor heed though restless spirits ask,
"What? hath the Christ forgot his task?"—

Conscious of Deity within,
To bow before an heir of sin,*
With folded arms on humble breast
By his own servant wash'd and blest:—

Then full of heaven, the Mystic Dove
Hov'ring his gracious brow above,
To shun the voice and eye of praise,
And in the wild his trophies raise:†—

With hymns of angels in his ears,
Back to his task of wo and tears,
Unmurmuring through the world to roam,
With not a wish or thought at home:—

All but himself to heal and save,
Till ripen'd for the cross and grave
He to his Father gently yield
The breath that our redemption seal'd:—

Then to unearthly life to rise;—
Yet not at once to seek the skies,
But glide awhile from saint to saint,
Lest on our lonely way we faint;

And through the cloud by glimpses show
How bright, in heaven, the marks will glow
Of the true cross, imprinted deep
Both on the shepherd and the sheep:—

When out of sight, in heart and prayer
Thy chosen people still to bear,‡
And from behind thy glorious vail
Shed light that cannot change or fail:

This is thy pastoral course, O Lord,
Till we be saved and thou adored;—
Thy course and *ours*—but *who* are they
Who follow on the narrow way?

And yet of Thee from year to year
The Church's solemn chant we hear,
As from thy *cradle* to thy *throne*
She swells her high, heart-cheering tone.

Listen, ye pure white-robed souls,
Whom in her list she now enrols,§
And gird ye for your high emprize
By these her thrilling minstrelsies.

And wheresoe'er, in earth's wide field,
Ye lift, for him, the red-cross shield,
Be this your song, your joy and pride—
"Our champion went before, and died."—Keble.

[* Matt. iii. 14.] [† Mark i. 10–13.] [‡ Heb. x. 10–22.]
[§ The Gospel for Tuesday in Whitsunweek, for which day this poem was originally composed, seems to have been appointed in consideration of this being one of the Ember-weeks, set apart by the Church of England, for the ordination of candidates for the sacred office.]

PRACTICAL.

BISHOP HORNE'S PRIMARY CHARGE.—NO. IV.

Concluded from page 252.

CONCERNING THE NECESSITY OF A PURE LIFE AND CHRISTIAN CONVERSATION.

The remarks upon this topic, though they were originally addressed to the clergy, in an Episcopal charge, are so full of sound practical counsel, suited to all, that we have given them under a general head, with very trifling omissions.

But I must now hasten, in the last place, to a subject of more quietness, and less suspicion,* in which wise men of all persuasions are more nearly of a mind; I mean, *the conduct of the Christian life.*

Regard to External Appearance.

Modern times and new modes of education, have given too great a latitude in the articles of dress, and dissipation, and self-indulgence. Every thing is to be avoided, which tends to diminish that gravity and seriousness, which God expects to find in all those who are flying from the wrath to come. It was observed of old, that when inconsiderate people are avoiding one extreme, they commonly fall into another, while reason and discretion keep the middle way. When Protestants laid aside the austerities of superstition, they began to see less harm in the liberties taken by the world. The kind of life to which the first Christians conformed, hath been considered as a sort of *heroic* piety, which had more of suffering and mortification than are now required of us; as if the way to heaven could be easier, while the number of our temptations is probably increasing from the refinements of modern times, which, instead of giving us more liberty, call upon us for a greater degree of caution and reserve. One indulgence, when it becomes fashionable, begets another; and a progress of descent (for such is this) is subject to an acceleration which ends in total precipitation and destruction.

There is, in the present times, a temptation which lies very hard on some minds, and either does so much mischief, or hinders so much good, that it is a dreadful snare, and I wish I could guard my brethren effectually against it; I mean,

The fear of being suspected of False Piety.

It can never be sufficiently lamented, that the practice of devotion, and the doctrine of grace so essential to the Gospel, should have fallen into disrepute, from the example of any persons who have been discovered to have acted a godly part for mercenary purposes. But God forbid, that the hypocrisy of others should lead us into lukewarmness and indifference, which are equally bad. Never let it be supposed that Christians can serve God without the grace of God, because some have been so weak as to surfeit the wise with the presumption and folly of their spiritual pretensions. The life of devotion is still the gift of God; and it must be insisted upon, with our Church, that there is not in man one good thought, one holy desire, but from the continual inspiration of the divine Spirit, *in all things directing and ruling our hearts.* Without this doctrine, we may be scholars, and critics, and men of taste; we may be the monitors and moralists of civil society; but we are no longer to be considered as Christian divines, neither will our labors be attended with any saving effect.

* [Than that he had just been discussing, "concerning the obedience due to civil government."]

Imitation of Christ.

Lastly, that we may all serve God in the purity of his Gospel, we are to remember, that the Christian life differs essentially from what was called morality among the Heathens. For to us, Jesus Christ is the pattern of holiness, the great exemplar of perfection, of whom we are first to learn, what no Heathen ever professed, to be *meek and lowly in heart;* and accordingly, one of the best books extant on the spiritual life, is entitled *the Imitation of Jesus Christ.** Its language is barbarous, but its matter is divine and heavenly, and hath administered instruction and consolation to thousands of devout Christians. The way of true devotion must still be understood to be the same humble, secret, unaffected, unaspiring practice of piety, as it used to be of old. The cross, which Jesus Christ carried for our salvation, is still the true emblem of our profession, from our baptism to our departure out of this life, and is to be borne by us in our minds, as a daily admonition to patient suffering and self-denial.

He who was tempted in the wilderness, prayed in retirement and solitude, taught in the temple, and went about doing good; did all these things to teach his disciples, that they also must resist temptation, must converse with God in retirement, serve him zealously in his Church, and do good to the souls and bodies of their Christian brethren, visiting them in their sickness, relieving them in their poverty, and teaching them in their ignorance, to the best of their ability. The example of Christ, being the plainest and the shortest rule, is the best way we can follow or recommend for this purpose.

Frequent use of the Public Prayers of the Church.

To assist us in the great duties of prayer and meditation, books of devotion have their use; but to us of the clergy, the liturgy of our Church is the best companion, and the daily use of it in our churches or families is required by the canons. It cannot be denied, that from various reasons prevailing amongst us, we are much fallen off, of late years, from the practice of weekly prayers in our churches. Wherever this hath been neglected, we should exhort the people to the revival of it, if circumstances will possibly permit; and alarm them against a mistake, to which they are all exposed, from a fanatical prejudice of baneful influence, namely, that they come to church only to hear preaching; and hence they are indifferent, even on a Sunday, to the prayers of the Church, unless there is a sermon. But if sermons have not already taught them, that they are to be saved by the life and fire of devotion in their own hearts, little is to be expected from all the sermons they will hear in time to come. Devotion is a flame, which, like other flames, is given to spread. If a clergyman appears to be zealous in the duty of public prayer, the people will be thereby excited to attend him. But if he appears to be indifferent, they will continue to be so; and though their indevotion will be no excuse for his, his will always be assumed as an excuse for theirs. There is a prospect, that the next age may be better disposed, in this respect, than the present, from the late practice of gathering such multitudes of children together in our Sunday Schools, and accustoming them early to the service of the Church. If it should prove so, all good people, who shall live to see it, will be gratified with the sight, the Church will be edified, God will be glorified, and the people of England, as a nation, will have a better title to the blessings of peace and prosperity.

[* Thomas a Kempis.]

DOCTRINAL.

THE TRINITY—CHRISTIAN DOCTRINE.

There is nothing, perhaps, which tasks so severely the discretion and capacity of a religious instructer, as the attempt to present to a youthful understanding that grand and cardinal mystery of our faith, the unity of the Godhead in a trinity of persons. The only true way of exhibiting this doctrine, in our apprehension of the matter, is, to represent it, not as a thing which is articulately and technically laid down in Scripture—(for, in fact, the Scriptures teach scarcely any thing in this way)—but as scattered over the sacred writings, and left there for human industry, animated by the spirit of faith, to collect and to arrange. Like other great and vital doctrines, it is to be gathered by a process strictly *inductive.* The texts which bear upon the subject are the *phenomena;* the theory which alone will explain and reconcile them, is the true doctrine. The doctrine itself, indeed, is written in Scripture; but it is written there somewhat in the same manner that the theory of the solar system is written in the firmament. To the eye of careless or ignorant observation, the vault of heaven presents, in the midst of incomparable grandeur, a bewildering congeries of irregularities and anomalies. To the eye of impatient and self-confident ingenuity, it holds out a tempting field for the exercise of fanciful contrivance. To the eye of genuine philosophy it offers an invitation, first to record appearances, and then to seek for the simplest hypothesis which will reduce the whole to regularity and order. The process by which the Christian philosopher is invited to search after Scriptural truth, bears a strong resemblance to this. And when he has discovered the theory which brings the conflicting appearances into the closest harmony with each other, to what purpose is it for the gainsayer to tell him, that his explanation is one which defies the capacity of man, and requires the sacrifice of reason? The agency of gravitation defies the capacity of man. The action of one body upon another, removed from it by an immeasurable distance, transcends all the powers of reason. And what more than this can be said of the position, that the Godhead is one in essence and in will, and three in personal subsistence and agency?

The combination of the two natures in the person of the Saviour, is established in a similar manner. It is the theory which, in the estimation of Christian philosophy, reconciles all the texts; brings all the phenomena into accordance with each other; and which cannot be rejected without reducing Scripture to a heap of contradictions. But then, says the adversary, this coalition of two natures into one person, is absolutely incomprehensible. It cannot make its way to my understanding, and therefore it shall have no admission into my creed. There is, positively, no end to the absurdity and the embarrassment, in which this mode of reasoning is sure to ingulf every one who is resolved to follow it, faithfully and courageously, whithersoever it shall lead him. Among other unlucky adventures, it must plunge him into a controversy with his own personal consciousness, which is perpetually telling him that a single and individual agency is the actual result of a certain mysterious combination of two distinct substances, body and spirit. This consideration was, indeed, so strongly felt by Priestly, that it probably contributed to make him as incurable a Unitarian in philosophy as he was in religion. The notion of a union of two natures in Jesus Christ, was on no account to be endured. But suppose the notion discarded, we still have to dispose of the difficulty which we constantly carry about with us, namely, the combination of two substances in the person of the same living man. "There is no difficulty whatever in the case," he would reply; "my metaphysics have satisfied me that, either the material or the immaterial part of the universal system is superfluous; and if they tell me that, upon my hypothesis, there is no such thing as matter, and that every thing is spirit, I have no objection, provided they make as great a difference in spirits, as they have hitherto done in substances." And what is the result of this strange combination of fastidiousness and voracity? Why, just what is perpetually exemplified in the school of skepticism—the camel is swallowed and the gnat rejected. To believe that two different natures, or substances, may coalesce into one person, and form together one individual source of action, is only to admit, that wonderful effects may be wrought by a manner of operation which is above our faculties of comprehension. But to identify spirit and matter, is to quell, and crush to pieces the most firm and solid convictions of our nature.

In calling the attention of a young person, then, to the contemplation of these awful doctrines, we should be scrupulously careful to apprize him of the manner in which it has pleased the Spirit of God to impart the most momentous truths to the spirits of men; a manner so different from the didactic precision of method which is followed in the construction of all human systems. We should remind him that he will find certain things written, which, at first sight, appear to be conclusive on one side of a question, and to dispense with the necessity of all further inquiry; but we should, further, warn him of the peril of so partial a survey, for "thus and thus, again, it is written." In this way it is, that antagonist authorities of Scripture perform, for our minds, an office somewhat analogous to that of antagonist muscles in the body: they give, between them, a right direction to our thoughts. He should further be made to understand, that the chart of divine truth is not given to us in one complete form. The fragments of it lie before us, either dispersed or heaped together, somewhat in the same way that the parts of a picture or a map are often given to our children, in order to exercise their sagacity and their patience: and it is a portion of our trial to put these parts together, till the whole are combined into an intelligible and wondrous scheme. But this is not all. It may strike him, perhaps, as strange, that certain parts of this scheme may be found wanting. The outline will occasionally, perhaps, be left incomplete, or there may, here and there, be a void, without any thing wherewith to fill it up. But this, again, is a portion of our trial. We see in this world but in part, and it is not granted to us to behold the system in its fulness of symmetry and grandeur. When the house of God was built by Solomon, the stones, and the rafters, and the beams, were made ready before, and they were delivered to the workmen to be put together, and the effect was, that the structure rose up in the perfection of majesty, and the sound neither of axe, nor hammer, nor tool of iron, was heard while it was building. But it is not *altogether* so with us. Our materials indeed are fashioned ready to our hand; and neither the hammer, nor the axe of mere human craft are to be employed in giving them a different form. But we may find, perhaps, that they are insufficient to *bring the building to a perfect work.* When all our patience and our skill have been exhausted upon them, there still may be some portions of the fabric left apparently incomplete; there may be certain of its towers or pinnacles which we have no means of finishing; and, at all events, we should never be able to carry up the building to the awful height, contemplated by that Supreme Mind, with which the vast design originated. But none of these things should move us, so long as we see that the plan, and outline, and elevation, upon the whole, are glorious; that the stability of the structure is altogether beyond question; and that the temple is raised upon the imperishable rock.

Considerations like these may not be wholly useless, even to the youngest men who are to be made familiar with the only safe principle, by which the purposes of God are to be collected from his written word. They may, further, be not unprofitable for the purpose of preparing him to form a proper estimate of the wild work, which has often resulted from a forgetfulness of these principles. What should we say to a child who, in his impatience to make the fragments of his picture or his map fit together, should begin to pare away the parts which stubbornly resisted his earliest trials? What should we have said to the workmen of the temple, if, in their waywardness, they should any of them have seized the hammer, and the axe, and the tool of iron, the instant they may have found it hard to make the stone, or the timber, suit their proper places; and had began to hew and chip the materials prepared for them, into the shape required by their own unskilfulness, until the holy mount re-echoed to their strokes? What should we have said to such hasty and froward artificers? And what shall we say to the artificers in theology, who have so closely resembled them? Should we not tell them, that they had forgotten the province assigned to them; that they had presumptuously tampered with the materials wherewith they were appointed to build up their faith; and that it could excite no wonder, though much regret and dismay, to behold the grotesque and unsightly work, which has too frequently been the issue of their labors?—*British Critic.*

EDUCATION.

HEATHEN LITERATURE.

The schoolmaster is now abroad! And if we turn his labors to good account—if we are to expect the blessing of God to go forth with him—we must see that religion walks on his right hand, and learning on his left. And, so far as the upper portion of the middling classes are concerned, our hopes are greatly brightened when we look to several of the eminent men by whom the chair of tuition is at present filled. And, for the rest, we do hope and trust, that the recent institution of King's College, with its attendant seminaries, will gradually give a more healthful and a more Christian tone to the whole system of our education. We will also venture to add another thing,—and this,

"Maugre the strength, the place, the eminence,
The valor, and the heart,

of the ancient classical discipline of our schools. Though we almost tremble at our own temerity, we will presume to say, that one *reform* in that system would be an experiment at least worth trying. It would be very desirable, in our humble judgment, if our course of education should no longer be conducted as if the cardinal virtues and Christian graces could be *best* learned from the study of Catullus and of Horace. And we should, moreover, rejoice to see the day, when it should cease to be regarded as the very perfection of human nature to make literary kaleidoscopes, by putting together a heap of glittering fragments, picked up out of the remains of the Greek and Latin poets, from Homer to Apollonius,—from Lucretius to Claudian. We see the bristling insurrection which this avowal will instantly call up. We perceive the terrors which menace our devoted position.

"Apparent diræ facies, inimicaque Trojæ,
Numina.

Neptune with his trident, and Pallas with her ægis and her gorgon, together with the whole *levy-en-masse* of the mythological establishment, must, of course, be expected to array themselves against our perfidious audacity: and the horror will be deepened by the wrath of the college of hierophants, who preside over the mysteries of heroic and dithyrambic incantation. Nevertheless, we feel impelled to rush into the midst of these hostilities; though, certainly, without any traitorous purpose against the mighty spirits of antiquity. We should bitterly deprecate their deposition from the honors which are rightfully due to transcendent genius, though we can see no great danger in a moderate abridgment of their prerogatives. Neither have we any sinister design for the discouragement or suppression of poetical imaginations: but this we do say, that never, since the world began, was there any other scheme of education, which made such outrageously disproportionate sacrifices of time and labor, not merely to the acquisition of ancient tongues, but to the pursuit of all their most shadowy niceties and *curious felicities* of diction. It might be all very well if our days were of antediluvian, or even of patriarchal duration. But as it is, we really cannot well afford this elegant prodigality of time. The art of weaving alcaics and hexameters may, doubtless, be a very brilliant and enviable accomplishment; but it is rather too much to recommend it, as the *main* object of youthful ambition, to a citizen of this world, or to a candidate for the glories of the next.—*British Critic.*

That sensible and sterling writer, Jones of Nayland, in his 'Letter to the Church of England,' speaks as follows upon this topic:—

At the first publication of the Gospel, the partition between Jew and Gentile was broken down for the salvation of the Gentiles; but about the time of the Reformation, at what is called the *revival of learning,* it was again broken down in another manner, for the corruption of Christians; when, under the name of learning, a flood of heathen books broke in upon the Christian world: and it has been the pride of some men's hearts, and the labor of their lives, to read them continually and indiscriminately. Greeks and Romans were certainly masters of expression and composition, and attained in a high degree to that *wisdom of words* which they were ever seeking after. For this wisdom we apply to them; but we take their pride, their licentiousness of sentiment, their error of principle, and sometimes even the vilest of their idolatry, along with it. From the two great authors of antiquity, Homer and Virgil, sacred with scholars, pick out all the idolatry, and lay it by itself; then look at it, and see what frightful, what abominable stuff, what absurd blasphemy, we tolerate and swallow down, for the sake of the poetry with which it is dished up! but, alas! the charge of blasphemy, will be to those who dare to speak against it.

Learning is now a very different thing from what it was formerly. When joined with good principle and the fear of God, it turned a *good* man into a *great* man; but if joined with error and ungodliness, as is now too frequently the case, it turns a scholar into a ruffian; and of two men who are both equally wicked, he that is the more learned (as learning is now) will be the more noxious animal of the two. I love Greek; I admire genius; I honor science; but, supposing man to be made for another world, I know it is above all to be able to say, Lord, *I am not high-minded;* for life is short and vain, eternity is before us, God is to be our judge. If our learning be such as leads us astray from God, and turn an irresistible judge into an enemy—away with it all; the humble ploughman who says his daily prayers, is the more useful subject, the happier man, and will soon be the greater.

DEVOTIONAL.

ENDURANCE OF REPROACH.

The proud have had me greatly in derision: yet have I not declined from thy law.—Ps. cxix. 51.

If David, a king, a man of wisdom and prudence, and therefore not likely to provoke unnecessary offence, and whose character and rank might be expected to command respect—if he was not shielded from "the derision of the proud," on account of the profession and service of his God, surely it furnishes a striking confirmation of the declaration, "Yea, and *all that will live godly in* Christ Jesus, shall suffer persecution." But thus it ever was, and ever will be, that if we have faith to believe the doctrines of Christ, and to conform to the strict commandments of the Gospel, we must prepare to encounter the taunts of the unbeliever and the worldling. Yet, where the heart is right with God, the "derision of the proud," instead of forcing us to decline from the law of God, will strengthen our adherence to it. Thus David answered the bitter derision of Michal with a stronger resolution to abide by his God—"I will yet be more vile than thus."* He counted it his glory, his duty, his joy. None, however, but a believer knows what it is to bear the contempt and derision of an ungodly world; and none but a real believer can bear it. It is one of the touchstones of sincerity, the application of which has often been the means of "separating the precious from the vile," unmasking the self-confident professor to his own confusion. Oh! how many make a fair profession, and appear "good soldiers of Jesus Christ," until the hour of danger proves them deserters. But it is of great importance to those who are just setting out in the warfare, to be well armed with the word of God. It kept David steadfast amidst—"the derision of the proud;" and it will keep young Christians from being frightened or overcome by their contact with the sneer of an ungodly world. But that it may "dwell in us *richly in all wisdom,*" and be suited to our own case, it will be well under circumstances of reproach, to acquaint ourselves with those declarations that speak support and encouragement to sufferers for righteousness' sake.† Above all, the contemplation of the great Sufferer himself—meeting this poignant trial in meekness, compassion, and prayer—will furnish "a refuge from the storm, and a shadow from the heat, when the blast of the terrible ones is as the storm against the wall." The mere professor knows not this refuge; he possesses not this armor, or he knows not how to use it; so that, "when affliction or persecution ariseth for the word's sake, immediately he is offended." Blessed be God! the weapons of our warfare are drawn from the divine armory, and therefore, depending on the grace of Jesus, and following his example, we shall find that to suffer is the way to victory—the road to an everlasting crown.

Bridges on Psalm cxix.

* 2 Sam. vi. 20–22.
† Such as the benediction of the Saviour, Luke vi. 22, 23, confirmed by the recorded experience of the Lord's most favored servants, the apostles, Acts v. 41,—Paul especially, 2 Cor. xii. 10; Col. i. 24,—the disciples of Thessalonica, 1 Thess. i. 6,—the Hebrew Christians, Heb. x. 34.

THE CHRISTIAN'S SOLACE.

Thy statutes have been my songs in the house of my pilgrimage.—Ps. cxix. 54.

Come, Christian pilgrim, and beguile your wearisome journey heavenward, by "singing the Lord's song in this strange land." With the statutes of God in your hand and in your heart, you are furnished with a song for every step of your way—"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." A song such as this, cannot fail to smooth your path, and reconcile you to the many inconveniences of the way, while the recollection that it is here only "the house of your pilgrimage," and not your home, and that "there remaineth a rest for the people of God," will support the exercise of faith and patience to the end. The same statutes, which are the yoke and burden of the worldly professor, are the subject of the believer's daily song, and the source of his daily comfort, leading him from pleasure to pleasure, and under the cherishing vigor of gracious communications, making his way and work easy and prosperous. Evidently, therefore, our knowledge of the Lord's statutes, and our delight in them, will furnish a decisive test of our real state before God. But what reason have we every moment to guard against that debasing, stupifying influence of the world, which makes us forget the proper character of a pilgrim! And what habitual conflict must be maintained with the sloth and aversion of a reluctant heart to maintain our progress in the journey toward Zion! Reader—have you entered upon a pilgrim's life? Then what is your solace? What is your refreshment on the road? It is dull, heavy, wearisome, to be a pilgrim without a "song." And yet the Lord's statutes must be understood and felt in all their blessed experience, before they will form our "song." And "if you have tasted that the Lord is gracious," if "he has put a new song into your mouth," O! do not suffer any carelessness or neglect to rob you of this heavenly anticipation. Let not your lips be found mute. Seek to keep your heart in tune. Seek to maintain a lively contemplation of the place whither you are going—of Him, who as your "forerunner is for you entered" thither—and of the prospect, that when he has "prepared a place for you, he will come again, and take you to himself, that where he is, there you may be also." In this spirit, and in these hopes before you, you may take up your song—"O God! my heart is fixed: I will sing and give praise. I will bless the Lord at all times—his praise shall continually be in my mouth." Thus may you go on your pilgrimage, "*singing in the* ways of the Lord," and commencing a song below, which in the world of praise above, shall never, never cease.—*Ibid.*

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